Toasts for the Million

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TESTIMONIAL.

MR. J. DYSON, of Sheffield, has by his intuitive ability, his long and close application to the study of PHRENOLOGY and PHYSIOLOGY; his extensive practice and carefulness in private examinations, together with his platform advocacy, public delineations, and expositions through the press established his well-known reputation, and proved himself an EXPERT; which we think entitles him to a foremost position as a TEACHER of the science. Signed, Revs. J. H. Johnson, Rector of Brocklesby, John Shaw, Methodist New Connexion, T. Dinnick, Primitive Methodist, T. Edwards, United Methodist Free Church, T. J. Leslie & W. J. Cooksley, Congregational, E. Turner, Bible Christian, G. Harrison, Wesleyan Reform.

MR. J. DYSON, LECTURER AND PHRENOLOGIST.

Of Sheffield, Author of "Truths for the Million."

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I am, faithfully yours, H. GRATTON GUINNESS, M.R.C.S. (London.)

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"TRUTHS FOR THE MILLION."

HAND BOOK & GUIDE TO PHYSIOLOGY, PSYCHOLOGY, PHYSIOGNOMY AND PHRENOLOGY.

BY

JOSEPH DYSON.

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J. DYSON, Practical Phrenologist & Lecturer,

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SYSTEMATIC PHRENOLOGY.

PHRENOLOGY—The science of the MIND,
Reveals the *character* of man and womankind;
The veil from every native power it lifts,
And *indicates* diversity of gifts.
It points the *humble* to their proper seat,
It checks all *boastful* pride and vain conceit;
It tells the *parent* how to train the *child*,
Shews whether weak or strong, or tractable, or wild.
It tells what bright-eyed *boys* and *girls* at school,
May learn when taught by scientific rule;
It tells our *sons* what they in life may do,
Impels them on to all that's good and true;
It shews our *daughters* where they best can shine,
Helps each to be more lovely and benign;
It says to the *voluptious* eat to live,
And to the *avaricious* learn to give.
Its teaching is *restrain*, avoid the WRONG,
Develope goodness, then you shall live long;
Shews how to choose a *husband* or a *wife*,
Thus making loving hearts rejoice thro' life;
It tells the *married* how their lives to leaven,
With LOVE that makes their earthly home A HEAVEN.

ORDER 1.—DOMESTIC PROPENSITIES.

These organs do not form ideas; they only produce a propensity to certain desires or feelings, which are common to animals as well as man.

1. Amativeness—This organ is situated at the back of the head. *Amativeness* is not fully developed until the age of 18 to 26. Generally smaller in women; often decreases in old age. It gives rise to sexual feelings, and forms the basis of attachment between the sexes.

It gives each sex a peculiar interest in the other, and conduces to softness of temper, and kindness of manner. Admires beautiful forms, features, grace, elegance, and reciprocates *love* in tone and look; excess and abuse

tends to libidinousness fraught with innumerable evils; deficiency causes disregard to the other sex, and greatly detracts from social excellency and happiness.

SITUATION..Posterior portion of the skull called the cerebellum or little brain, immediately behind the top of the spinal marrow. It indicates a fullness of the neck and lower part of the head.
Small ....Old Maidish, a want of sexual feeling and cold.
Moderate..Deficiency in love, freezing like an iceberg, delicacy.
Full .....Liable to be entangled, and attracted by the opposite sex.
Large ....Susceptible to sexual feelings, soon enamoured and excited.
Extra large Courting the smiles, likes to caress, kiss, fondle and comfort.
Abuse ....Lust, lewd actions, adultery, gives width to the neck.

A. Conjugality—This organ gives a desire to marry, to have a constant and congenial companion; gives a strong attachment to one. When large there would soon be jealousy to a rival, often marry young; where small, likely to remain single, or flirt; fickle, changeable and inconstant in love. If Amativeness is large and Conjugality low, this is a dangerous person.

SITUATION..On the sides of Philoprogenitiveness.
Small ....No desire to mate, and wholly ignoring Marriage.
Moderate..A superficial mate, not eager to marry.
Full .....Inspired with the necessity of a faithful wife or husband.
Large ....Appreciates, desires a companion; unhappy alone.
Extra large Must have a companion; miserable in solitude.
Abuse ....Bigamy. A leap in the dark with a worthless counterfeit.

2. Philoprogenitiveness—This organ when large, gives a drooping appearance to the back of the head, which projects much, and hangs over the neck. When deficient, the back of the head is flat. It induces a desire for, and an attachment to offspring; gives peculiar pleasure and fondness for objects young and tender, and for pets among animals. It is generally largest in females, on whom the nurture and care of the young depends. Never small in persons who pay particular attention to children; when deficient, tends to neglect; when over large, to indulge and spoil children.

SITUATION..A little above Amativeness, and in immediate connection with it. It gives a protuberance to the back part of the head, and is generally large in females.
Small ....Decided aversion to children, and despising dumb animals.
Moderate..Deficiency in a love for pet birds and lap dogs.
Full .....Moderately fond of children.
Large ....Very fond of children and pets.
Extra large Strong parental love, and desire for the welfare of children.
Abuse ....Extreme indulgence that spoils, injures, and pampers.

3. Friendship—Gives constancy to affections, and great delight in a return of affection. It is generally

larger in women than men ; it is that noble and generous feeling which triumphs over every other. When deficient, there is little friendship ; when strong, no sacrifice is deemed too great, that a friendly union may be formed and perpetuated. It renders the mind inconsolable at the removal or death of friends. "Women are more devoted than men." Happy he who has a *woman* for a friend!"

SITUATION..Between Combativeness and Inhabitiveness.
Small ....Loves solitude, and moves alone like the hermit.
Moderate..Apathy and eold to neighbours, relations and friends.
Full .....Moderate in affeetion, friendship, and in love.
Large ....Constaney, and strong in attaehment to friends ; warmhearted.
Extra large Fond of soeiety, the last to leave, unalterable friendship.
Abuse ....To waste time, and neglect improvement for unworthy company.

4. Inhabitiveness—This organ imparts a love for home ; attachment to country ; a patriotic spirit ; desire to locate and live in one's native place. Gives a disinclination to change one's abode. Where it is excessive, persons cannot settle away from home. Where the organ is low, persons can "be at home anywhere ;" these are the likeliest persons to emigrate.

SITUATION..Between Philoprogenitiveness and Continuity.
Small ....A bird of passage, and love to emigrate.
Moderate..Fond of travelling from plaee to plaee.
Full .....A love for home and eountry, patriotie.
Large ....A desire to improve his dwelling or farm, homely, loves home.
Extra large Patriotism, a fear of leaving home, longs for home.
Abuse ....Home-siekness, would rather starve than emigrate.

5. Continuity—This organ directs the mind to one pursuit, and to concentrate on some special subject ; gives patience, one thing at once, thoroughness, will finish the work. When deficient, cannot stick to anything ; when unduly large, may tend to fix the mind to some point of inferior importance to the neglect of things of utility. Rope-dancers show great mental concentration, watching the slightest motion of the body. In Gladstone it is very large.

SITUATION..Immediately below Self-esteem.
Small ....Inability to confine the attention, or fix to one subjeet.
Moderate..Versatility of thought and aetion, too many irons in the fire.
Full .....Ability to hold to one subject without changing.
Large ....Application, continuous thought, riveting the attention.
Extra large Conneeted application, pursuing, will finish and complete.
Abuse ....Exeessive applieation, so as to injure health and life.

ORDER 2.—SELFISH PROPENSITIES.

E. Vitativeness—This organ when large gives

tenacious hold and love of life, dread of death and annihilation; excessive enjoyment of life; will resist disease, protect and make the most of life; feels as tho' life cannot be given up. When large, and the temperament nervous and highly organized, restless and active, will aim at crowding two days' work into one; on the push and hurry, very much to do, and too little time; in danger of working themselves down by doing too much.

SITUATION..Behind the ear below Destructiveness.
Small ....Weary and tired of this life, no desire to live.
Moderate ..Indifferent to health and existence, nothing to cling to.
Full .....Does value life, and desires to live.
Large ....Preserves health, and accumulates strength for old age.
Extra large Respects the sanctity of life, and clings to it like ivy.
Abuse ....Suicide, or a fear to die at the proper time.

6. Combativeness—Is the principle of courage, by which we resist and overcome danger or difficulties; gives energy of character. When large, it makes its subject irritable and contentious; courageous persons have this organ large. It was large in Bruce, Wallace, and Buonaparte. In authors and speakers it gives pugnacious energy of style and tone. When deficient, will not contend with danger, or resist injuries; timid in every undertaking.

SITUATION..Between Destructiveness and Conjugality.
Small ....Feeble, soft, and disposed to pocket affronts and insults.
Moderate ..A want of animal courage, and force of character.
Full .....Moderate courage, yet prefers to be peaceable with all.
Large ....Self-defence, bravery, boldness, and daring.
Extra large Defends opinions and possessions, and overcomes difficulties.
Abuse ....Contentious, quarrelsome, provoking, and threatening.

7. Destructiveness—This organ is above the ear; it gives force to character and energy. It induces to destroy, is large in carnivorous animals. When very large it leads to revenge, rage and cruelty; moderately developed it gives spirit and power to the character. Children display it by torturing and destroying. When deficient, it is painful to kill even obnoxious creatures. Destructive people have generally a sharp sparkling eye, a loud voice, quick movement, and energy of character; they are apt to get fierce and animated, and speak in a loud and irritating manner; it makes sarcastic speakers, surgeons, and butchers.

SITUATION..Above the ear.
Small ....Averse to war, cruelty and bloodshedding.
Moderate ..A passive meekness, and a want of energy.
Full .....May destroy noxious animals and vicious insects, energetic.

Large ....Great force to overcome difficulties, determined.
Extra large Has energy, harshness, bitterness, will go to the FRONT.
Abuse ....Destruction, floggings, execution, and murder.

8. Alimentiveness—Enjoyment of food, prompts us to take nourishment. When very large, the excessive craving for food corresponds. In persons much confined, the organ is low: always largest in persons out in the fresh air. Is essential to health and vitality.

SITUATION..Below Constructiveness, and not far from Destructiveness.
Small ....Indifferent to animal food, preferring vegetables.
Moderate ..Liable to neglect meals, and proper nourishment.
Full .....Fond of pies, puddings, joints, and dainty food, eats well.
Large ....A relish for high-seasoned food, tea parties and banquets.
Extra large A keen sense of hunger, a hearty and healthy appetite.
Abuse ....Drunkenness, gluttony, and preferring liquids to solids.

9. Acquisitiveness—Desire for accumulation or gain. The objects may be various; money, paintings, knowledge, books, &c. In the inferior animals, it induces them to lay up for winter. When very powerful, an inordinate lust after riches, a miser: the whole aim of life is to hoard; and the loss of money is regarded as the greatest misfortune. Persons, though wallowing in wealth, scarcely allow the common necessaries of life. When conscientiousness is deficient it tends to fraud and theft.

SITUATION..Between Secretiveness and Constructiveness.
Small ....An open hand, spends too freely, prodigality.
Moderate ..Generous, and little desire to provide for the future.
Full .....Industrious, and a desire to acquire what is useful.
Large ....Economy to accumulate an honest independence.
Extra large Indefatigable in getting property, and a love for bank notes.
Abuse ....Makes a man a miser: the whole aim of his life is to hoard.

10. Secretiveness—Situated immediately above Destructiveness. A tendency to conceal thoughts, emotions, and desires. It gives a prudence to the character, by imposing a restraint upon the other faculties, and serves as a defence against prying curiosity. When not regulated, will give rise to cunning, and may lead to the practice of lying and deceit, and combined with Acquisitiveness to theft. When feeble, there is a want of tact; it is strong in the female. A woman is obliged to conceal her feelings, where a man is placed under no restraint, especially in reference to love matters.

SITUATION..Immediately above Destructiveness and below Caution.
Small ....An open bluntness and telling tales out of school
Moderate ..Candid, frank, free-hearted and communicative.
Full .....Tells secrets for fun, but conceals business and plans, has tact.

Large ....Reserve, evasion, taet, elose minded, will not tell all.
Extra large Artful, designing, eunning, and power to eoneeal.
Abuse ....Hypoerisy, deeeit, cheating, lying and double dealing.

ORDER 3.—SELFISH SENTIMENTS.

11. Cautiousness—Its tendency is to produce emotion, fear; to hesitate and to fear consequences. A moderate development of it is essential to a prudent and circumspect character. When large, the mind is in apprehension, never decides; it leads to despondency; is attended with pain and uneasiness. When small, the person is extremely imprudent; speaks and acts without thinking. In the English, Scotch and German, the organ is large; smaller in the Irish. Scotch prudence and Irish thoughtlessness have long been proverbial.

SITUATION..Between Secretiveness and love of Approbation.
Small ....Rash, hasty, inconsiderate, go-a-head.
Moderate ..Recklessness, Indiscretion, and no fear of danger.
Full .....Watchfulness to keep out of trouble and difficulties.
Large ....Prudent to restrain, and carefulness to avoid danger.
Extra large Timidity, and much irresolution, no speculation.
Abuse.....Desponding, despair, suspicion and indecision.

12. Love of Approbation.—When large, it displays great fulness and breadth in the upper and back part of the head. It inspires with a desire for the good opinion of others, and under the influence of the moral powers, it is highly useful, and productive of many advantages. When very large, and not thus influenced, it produces ambition, envy, and excessive vanity, and is the easy dupe of flatterers. On the other hand, when small, censure or applause are alike unimportant. Love of Approbation gives the desire to please, and the fear to offend, which, in every situation of life, are so desirable.

SITUATION..On either side of Self-esteem, in the lateral portion of the brain.
Small ....No love for flattery, praise, glory, or notoriety.
Moderate ..Indifferent to oily tongues and courteous ceremony.
Full .....A love for reputation, honour, and position in society.
Large ....A desire to excel, and to stand well with those you deal with.
Extra large Ambitious, fond of titles and honours, will be "A1."
Abuse ....Pompous, and stooping to the coarse for applause.

13. Self-Esteem—It produces self-love, inspires the mind with confidence in its own powers, and when combined with superior sentiments, gives dignity and greatness to the character. When large, it manifests itself in arrogance, pride, conceit or egotism; with Love of Approbation, it gives rise to envy. Self-esteem in

the English leads them to think themselves the first people in the world. The songs which are universally popular: "Rule Britannia," that famous toast, "The British Constitution—the pride of surrounding nations and the envy of the universe," is a preposterous ebullition of immoderate Self-esteem. A small development gives modesty and humility.

SITUATION..At the top of the head, between Continuity and Firmness.
Small ....Apt to underrate, servility, and a fawning meanness.
Moderate ..Diffident, and a want of confidence and independence,
Full .....A desire to command, order and rule others
Large ....Manliness, dignity and self-respect.
Extra large A love for dominion, distinction, will rule, self-confidence.
Abuse ....Egotism, overbearing, presumption, and pretensions.

ORDER 4.—MORAL & RELIGIOUS SENTIMENTS.

14. Firmness.—A good development of it is essential to perseverance in toil or difficulty; it tends to fortify the mind. Whatever he undertakes, his mind is firm and decided; when very large, it leads to obstinacy, stubbornness and infatuation; such will neither be influenced by rhyme nor reason. Obstinacy is an abuse of Firmness; an honest man can never be obstinate, he gives way to justice. When small, there will be irresolution and wavering mind.

SITUATION..On the summit of the head, immediately behind Veneration.
Small ....Fickle and changeable in opinions, principles, or clothing,
Moderate ..Variable, shifting from former views, unstable.
Full .....Apt to yield and be diverted, too soon persuaded, abandoning.
Large ....Persevering, fortitude, constancy of purpose, decided, firm.
Extra large Fixedness, positive, stability and pertinacity, a strong will.
Abuse ....Stupidity, stubbornness, obstinate and self-willed.

15. Conscientiousness—Gives sentiments of strict justice of integrity; honest, incapable of dissimulation or falsehood—doing unto others as he would be done by. Would rather die of starvation than steal—go to the block than violate conscience; has peculiar pleasure in acting honestly. When small, experiences difficulty in perceiving justice, apt to do wrong under temptation; exquisite delight is experienced in the exercise of this faculty.

SITUATION..Between Firmness and Sublimity.
Small ....Little honesty, and a convenient conscience for business.
Moderate ..No penitence or compunction for dishonest bargains.
Full .....A sense of justice, equity, consistency, and propriety.
Large ....Respects the rights of others, honest and honourable.
Extra large Rectitude, honour, integrity, noble sentiments, just, true.
Abuse ....An excessive remorse for trifles, or trained to false habits.

16. Hope—Is the expectation of what is good and desirable. It induces us to take pleasant, hopeful views of the future; keeps up our spirits in misfortune: though clouds lower, we are cheered with the prospect of sunshine. Hope gilds an object until it becomes fascinating. This organ is necessary to the true enjoyment of life, and to the comforts arising from a blessed hope of immortality. When small, prone to despondency; never takes cheering views of the future, daunted when mishaps occur.

SITUATION..On each side of Veneration and in front of Conscientiousness.
Small ....Want of enterprise, and depressed anticipations, fear, anxious.
Moderate ..Reasonable expectations, meets difficulties fairly well.
Full .....Looks to future happiness and success, expects and hopes.
Large ....Disposed to look for great gains in business, bright, cheerful.
Extra large Expects to realise, speculate and risks, never discouraged.
Abuse....Gambling and mercantile ærial castle building.

17. Spirituality or Wonder—Inspires a love of the strange, new, and marvellous; for supernatural stories, and visiting mysterious and unfrequented places, disposed to belief in miracles, witches, apparitions, and dreams; superstitious, spiritual, clairvoyant.

SITUATION..This organ is placed in front of Hope, and above Ideality.
Small ....Sceptical, doubtful, incredulous, and distrustful.
Moderate ..Little regard for the supernatural, very matter of fact.
Full .....A love for the extraordinary and prophetic parts of revelation.
Large ....A love for antiquity, old relics, fossils, ruins, & the wonderful.
Extra large A belief in the mysterious, dreams, and the extraordinary.
Abuse....Reading magnified and coloured novels, or hearing mediums.

18. Veneration—Produces respect and reverence; the *Faculty of Religion*, it induces us to worship, venerate, and adore the great and good. In the Christian, a sincere respect for parents, and filial fear of God; when deficient, indifference to things sacred; large in most antiquarians.

SITUATION..At the top or coronal region, immediatly behind Benevolence.
Small ....A want of respect for God, talent, and honoured age.
Moderate ..Little regard for rulers, superiors, or employers, independent.
Full .....A regard for the holy and sacred, and fair humility.
Large ....Reverence to God, a feeling of awe in worshipping Him.
Extra large Obedience to the laws of God and man, very devout.
Abuse ....Superstition, idolatry, profanity, sycophancy.

19. Benevolence—A high forehead indicates benevolence. Shakespeare speaks of "foreheads villanously low;" The ancients invested their deities with broad lofty foreheads, indicating intellect and benevolence. This organ disposes to compassion and active benevo-

lence ; produces a desire for the happiness of others, prompts to kindness, generosity, love, sympathy, and self-denial. When small, Self will absorb every feeling.

SITUATION..On the upper & middle part of the forehead, below Veneration.
Small ....Indifference to others, insensible to charity, selfish.
Moderate ..Lack of interest in the sick and the poor, rather selfish.
Full .....Will return good for evil, disposed to kindness,
Large ....Kind, liberal, exhibits disinterested charity, likes to do good.
Extra large Unbounded liberality, good Samaritan, very generous.
Abuse ....Profuse in giving; be just, then generous.

ORDER 5.—INTELLECTUAL FACULTIES.

20. Constructiveness—The tendency to construct, to work. It aids all who combine materials into works of utility. Combined with Combativeness and Destructiveness, will construct implements of war ;—with Veneration erect places of worship ; with Tune and Time, construct musical instruments. Large in animals which build ; when small a person is clumsy-handed, can do nothing with neatness or dexterity, cannot even make a pen or point a pencil.

SITUATION..Immediately before Aequisitiveness, in the temple.
Small ....Awkard and bungling in the use of tools, without plans.
Moderate ..Clumsy in constructing or building, no ability.
Full .....Ingenuity in contriving, an insight how to make anything.
Large ....Talents for contriving and planning machinery.
Extra large Skill for manufacturing, or constructing works of Art.
Abuse....A waste of money on impractical useless things.

21. Ideality.—Produces delight at beauty and perfection ; imbues every idea with a feeling of exquisite enthusiasm ; it inspires enthusiasm, embellishment, and splendid conceptions. Essential to the poet, painter, sculptor, and all who cultivate the fine arts. It elevates and expands the other feelings and conceptions, directs to high objects, gives a tendency to, and capacity for refinement.

SITUATION..Over the temples, below Spirituality, & above Acquisitiveness.
Small ....Coarse vulgarity, and a want of polish and refinement.
Moderate ..Homeliness, simplicity, prefers utility to beauty, useful.
Full .....A taste for the lovely, embellished, polished, and imagery.
Large ....Indulges the poetic, sublime, beautiful, fond of pictures.
Extra large Sensible to the grand in eloquence, music, poetry, and art.
Abuse ....To indulge and neglect the duties of life, to colour & exaggerate.

B. Sublimity--Large in all Poets whose writings are distinguished by the noble and sublime, it delights in the lovely, grand, vast, infinite, and magnificent ; is

enraptured with fine scenery, clouds, skies, and sunsets, and everything powerful and stupendous.

SITUATION..Behind Ideality and above Acquisitiveness—Large in Poets.
Small ....Blind to the magnificent, and stupendous in nature.
Moderate ..A neglect of the grand, not enraptured with beauty.
Full .....Sees, and is delighted with the beautiful in nature and art.
Large ....Interested in machinery, engines, streams, hills, dales & clouds.
Extra large Glories in the infinite Divine, and in the terrific in nature.
Abuse ....Will venture in danger to view scenery.

22. Imitation--The power of imitating. Large in the mimic, essential to theatrical performers, ventriloquists, painters, and Dramatic writers.

SITUATION..Each side Benevolence, upper part side of forehead.
Small ....Inability to conform to the ways of others, or imitate them.
Moderate..Original, eccentric, fails to copy, only like yourself.
Full .....Can follow the example and footsteps of others, can imitate.
Large ....Clever in copying fine arts, or virtues of the good, a mimic.
Extra large Theatrical talent, imitate gestures, can "take people off."
Abuse ....Insulting mimicry, and ridiculous buffoonery.

23. Mirthfulness—Gives a tendency to the ludicrous, inspires a sense of the ridiculous. With Destructiveness leads to satire; with Secretiveness to humour; the former produces a colouring, the latter supplies the slyness which constitutes humour. Large in gay, mirthful, and facetious people; in those who possess the power of brilliant and humorous repartee.

SITUATION..Side of upper part of forehead, between Ideality and Causality.
Small ....Gravity, and a dull perception of the humorous.
Moderate ..Sober in merriment, serious, should laugh more.
Full .....Good humour, lively, cheerful and pleasing, merry when excited.
Large ....Joyous, plausible, fussy and makes fun, bright and happy.
Extra large Mirthful, hilarity, gaiety, jolly, fond of jokes and puns.
Abuse ....Absurd ridicule, irony, sarcasm and satire.

ORDER 6.—PERCEPTIVE FACULTIES.

24. Individuality—Indicated by breadth between the eyebrows; produces a desire for knowledge; sees quickly; likes to know everything. When small, fails to observe objects around.

SITUATION..Centre of the forehead, between the eyebrows over the nose.
Small ....Deficient in a memory for names, and in observing trifles.
Moderate ..Absence in noticing small things and simple facts.
Full .....Perceives, and remembers persons, disposed to examine.
Large ....Desire to see, hear, examine, and know, master's details.
Extra large Identifies, defines, details, asks questions, quick perception.
Abuse ....Too inquisitive, and a desire to go into the affairs of others.

25. Form—Perceives and recollects forms; glance at an object, can sketch it accurately. A most material

element in the talent for drawing; essential to portrait painters and artists of every description, children having it learn to read and write quickly and correctly. Combined with Constructiveness, is valuable to mechanics, architects, milliners, sculptors and painters.

SITUATION..Below Individuality, distance between the eyes.
Small ....Inability to remember patterns, forms, and shapes.
Moderate..Indistinct perception of external appearance.
Full .....Ability to distinguish correctly, countenances and forms.
Large ....Recollects features, old faces, detects if out of proportion.
Extra large Perceives configuration, can draw and write, a correct eye.
Abuse ....Over fastidious in fashions, and new patterns.

26. Size—Can judge of Size in general. It gives talent for perspective; is highly essential to the landscape painter; can judge of space with great accuracy. Some officers in the army can judge the distance to which their lines will extend, while others cannot.

SITUATION..Immediately above Form, corner of eyebrow.
Small ....Inability to judge dimensions and proportions.
Moderate..Deficiency in estimating space, must measure to be accurate.
Full .....Perspective ability in space, can judge of size by the eye.
Large ....Correct measure of size, length, width, and proportion.
Extra large Distinguishes bulk, perceives proportions, can buy in bulk.
Abuse ....Extreme anxiety as to the fittings of furniture or garments.

27. Weight—It is by this we judge of the motions or resistance of bodies; and it is essentially connected with a knowledge of the law of gravitation. It gives ability to balance, ride, shoot, and climb.

SITUATION..In the centre of the eyebrows between Size and Colour.
Small ....Inability to keep a balance in a dangerous place.
Moderate..Deficiency in judging equilibriums, and weights.
Full .....Fond of archery, billiards, and rope-dancing or balancing.
Large ....Talents for wheels and machinery, can climb and balance.
Extra large As an engineer can judge motion, and balance the body.
Abuse ....Balancing on unsafe ropes, and dangerous places.

28. Colour—Vivid perception of colour, love of colours, and power of discriminating their nicest shades. Combined with Ideality, it gives a just and delicate perception of harmony in colours.

SITUATION..Between Weight and Order.
Small ....Colour-blind, a bad painter, draper, or tailor.
Moderate..As a colourist or gardener, deficient in harmony.
Full .....Able to distinguish colours and produce them, fond of harmony
Large ....Can arrange harmonious colours, likes pictures and flowers.
Extra large Delight in flowers, landscapes, paintings, and rich tints.
Abuse ....Fondness for gaudy ornaments, mania for tulips and roses.

29. Order.—Produces instinctive love of order and arrangement; uneasiness at beholding anything out of

its proper place or in confusion; fastidious about trifling things. When small, indifferent to order and arrangement; confusion, want of neatness, careless, disorderly, unpunctual.

SITUATION..Between the organs of Colour and Calculation.
Small ....Slovenliness, disorderly.
Moderate..Indifferent, confusion, disorderly, cannot keep things tidy.
Full .....Rather tidy and neat in arranging, or adapting means to end.
Large ....Methodical, clean, neat, and precise in conduct and manners.
Extra large Classifies, symmetry, evenness, squareness, complete, neatness
Abuse ....Impatience at unpunctuality, and fidgetty in disorder.

30. Calculation—Talent for calculation in general. Arithmetic, algebra, logarithms and mathematics are results. When small, inability to calculate.

SITUATION..At the end of the eyebrows.
Small ....A dislike to reckon, and inaccurate in calculations.
Moderate..Inability to comprehend arithmetic, not quick at figures.
Full .....Expert and quick in calculations and numbers.
Large ....Talents for algebra and mathematics, can excel in figures.
Extra large Accuracy and a great command of numbers.
Abuse ....False balance sheets, and to note quantity without quality.

31. Locality—The power of recollecting places, takes cognizance of every thing, indentifies with localities. When large, the whole scenery of a long journey will be distinctly remembered. This faculty is very large in some animals; horses, pigeons, dogs, and birds which migrate.

SITUATION..Between Weight and Causality.
Small ....No desire to travel, or move about in strange places.
Moderate..Liability to lose the way and forget places.
Full .....A fair knowledge of position and situation, not soon lost.
Large ....Talents for astronomy, geography, phrenology, good memory.
Extra large Would succeed as voyager, geometrician, and chess player.
Abuse ....A roaming and exploring mind without use or duty.

32. Eventuality—It gives the power of recollecting events and phenomena; gives interest in stories, anecdotes, historical facts and biography. Eventuality observes political qualities, gives inclination for knowledge and news, is essential to editors, secretaries, historians, and teachers.

SITUATION..Above individuality, middle and lower part of the forehead.
Small ....Deficient in memory of facts, occurrences or events.
Moderate..Inability to retain and recollect the details of incidents.
Full .....Fond of anecdotes and stories, observes what is passing.
Large ....Well up in statistics, history, and events, fond of politics.
Extra large A politician, likes books on history and biography.
Abuse ....Hankering after news, and collecting useless nonsense.

33. Time—The power of conceiving time, and remembering circumstances in relation to chronology, the power of observing time in music. When large, people are exact and punctual, conscious of the value of time, and correct in musical time.

SITUATION..Between Locality and Tune.
Small ....Forgetful of the dates, neglects appointments.
Moderate ..Deficient in the exactness of periods, and the lapse of time.
Full .....Fair talent to judge intervals, and can walk in step.
Large ....Perceives duration and the relation of periods, fond of music.
Extra large Talent for chronology, or measuring time in Music, &c.
Abuse ....Rythm without sense, and noting dates without use.

34. Tune—Is next to time. Gives love for music, when Tune is accompanied with Imitation, gives talent for playing instruments, or singing with skill and success. Large in all who have musical genius.

SITUATION..Above Order and Calculation.
Small ....Inability to learn music, discord and monotony in reading.
Moderate ..Indifferent in harmony, and deficient in melody.
Full .....A relish for music, and a capacity to learn music.
Large ....Talent for instruments, organs, pianos, a fine air and taste.
Extra large Enraptured with sweet sounds and concord, sensitive to music.
Abuse ....Neglect of harmony, indifference to music.

35. Language—Is indicated by the prominence or depression of the eyes. Form produces distance between the eyes; Language renders the eye prominent, gives power of expression, and facility for reducing thoughts to words. When excessive, the person is a most insufferable talker. This organ is large in all popular public speakers, often too large in women.

SITUATION..Known by prominence of the under eye-lid.
Small ....Awkward in speech, stammering, and embarrassment.
Moderate ..Deficient in words to convey a correct meaning.
Full .....Freedom of expression, an inclination to talk, loquacious.
Large ....Fluency, able to repeat a speech or sermon, a ready talker.
Extra large Likes to speak, inventor of words, appropriate language, fluent.
Abuse ....Impertinent prating, and talking people to sleep, or to death.

ORDER 7.—REFLECTIVE, REASONING FACULTIES.

36. Causality—Traces out the cause of things, and the connection between cause and effect. Originality of thought goes to the fountain, to the reason why, gets hold of new ideas; to think, plan, lay out work, originate, philosophise, discover, argue, reason. *Excess*—Disposition to be too theoretical.

SITUATION..On the upper part of the forehead, on each side of Comparison.
Small ....Too deficient to see the relation between cause and effect.
Moderate..No capacity for abstract science, superficial, &c.

Full .....Studies relations, and wants the cause or reason why, when and how.
Large ....A philosophic mind, and grasps at new phenomena, argumentative.
Extra large Great originality, sound judgment, profound thought.
Abuse ....Doubt, distrust, and a cavilling turn of mind.

37. Comparison.—Analogy; the discovery of a general resemblance between two objects or actions, between certain circumstances, and certain effects which they produce; for instance, a pond may be placed in comparison to the sea, and an old man in contrast to a young man. It reasons by analogy, draws conclusions, and converts an illustration into an argument. It was large in Bunyan, Chalmers, and Butler.

SITUATION..In the upper part and middle of forehead, above Eventuality.
Small ....Inability to perceive, or illustrate by similes.
Moderate..Mediocrity in reasoning from resemblance, or similitudes.
Full .....Draws logical conclusions from conditions known, compares.
Large ....Correct in allegory, demonstrates by comparisons.
Extra large A love for metaphysics, and criticises inconsistencies.
Abuse ....Sophistry, fault finding, and false conclusions.

C. Human Nature—Intuition, sagacity, penetration, intuitive perception of character and motives from first impressions, saying and doing the right thing at the right time and in the right way; foresight. *Excess*—Too great a disposition to scan, pry, and predict. *Deficiency*,—Inability to read motives and states of mind.

SITUATION..Between Comparison and Benevolence.
Small ....Cannot see the future clearly, brings troubles on himself.
Moderate..Deficiency in mental vision, a day too late.
Full .....Sees the termination of events looming in the future.
Large ....Great forcsight, and can tell what will come to naught.
Extra large Clairvoyant insight, sees a long way, knows what to expect.
Abuse ....Assuming to be too wise in prophecy, knowing too much.

D. Agreeableness, or Suavity—This organ gives suavity of manners, grace and ease in deportment; bland, pleasant, agreeable, polite, persuasive, ability to please, entertain, oblige, and charm others. The person possessing it is a gentleman or lady in manners, no matter what the condition in life. When deficient, people are rude, off hand, coarse and insolent, even in wealthy or exalted stations.

SITUATION..Between Imitation and Causality.
Small ....Rude, disagreeable, vulgar.
Moderate..Too abrupt and blunt, soon get wrong with people.
Full .....Has a fair share of agreeableness.
Large ....Can be polite and pleasant. Full of smiles.
Extra large Very polite, affable, bland, and courteous, a sycophant.
Abuse....Excessive palaver, sycophancy, flattery.

ORGANIC QUALITY.

Over-active.—You are very delicate, very high toned, and highly susceptible to impressions. Your mind soars high into the realms of the ideal, so much so that you find it difficult to deal with the present and material. You are also inclined to be whimmy and over fastidious; you are too sensitive and too highly organized.

Very large.—You possess a very refined, sensitive, and delicate organisation. Are susceptible of exquisite enjoyment and intense suffering. Are adapted to a higher state of humanity, and your feelings are mortified by the rude contact of every-day life. You are adapted to fine light work, rather than coarse and heavy. The mental has a decided predominance over the physical, hence you should guard against becoming too fastidious—try to live more in the real, and less in the ideal world.

Large.—You are finely organized, pure minded, and aspiring after a high state of excellence; highly susceptible, sensitive, sympathetic, and refined. You are liable to extremes in feeling and acting; are mortified by imperfections, and repelled by the coarse and vulgar. Your love for the artistic, poetic, and beautiful, is really great, you are generally greatly depressed or greatly exalted. Guard against too keenly criticising the imperfections of others.

Full—You are rather impressible, and more inclined to good than to bad. You are not easily thrown off your balance or excited. Avoid all habits which minister to the propensities, lest your aspirations become thwarted; keep good company; avoid stimulants, they would have a tendency to clog your mental powers, and impart a desire for the low and gross.

Motive Temperament.—Frame work; bones and muscles.

Vital.—Heart, lungs, stomach, blood, heat, &c.

Mental or Nervous.—Quick, active, brain and nerves.

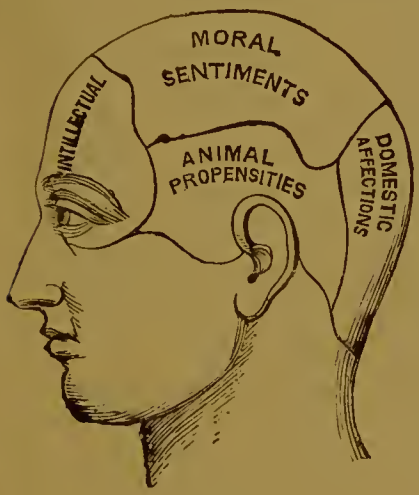
Lymphatic.—Fair hair, pale clear skin, easy going deportment.

Sanguine.—Light hair, blue eyes, fair complexion, quick, cheerful.

Bilious.—Black hair, dark complexion, great energy, determination and power.

J. DYSON'S
PHRENOLOGY:
ITS CONCOMITANTS & ADVANTAGES

Excellency of Phrenology.



PHRENOLOGY is derived from two Greek words, *Phren*, mind, and *Logos*, discourse. This Science treats of the faculties of the human mind, and of the organs by which they are manifested;—the subject is both interesting and important. Phrenology has been opposed as a new doctrine; but the same objections have been urged against all previous valuable discoveries of a scientific and philosophical nature. The knowledge of the circulation of the blood was once new, though that circulation had been going on for thousands of years. It is not long since the power and usefulness of *steam* was discovered, yet who will despise it because new, and because our forefathers were strangers to its valuable properties? The pursuit of every one should be "TRUTH," whether it is to be found in ancient or modern costume. Phrenology is as ancient as the mind of man, though the knowledge of its true principles is of recent date.

It has exploded and overturned previous systems of mental philosophy, which were considered allied to infallibility. As the stars all become invisible before the luminous sun, so Phrenology strikes at the root of metaphysical systems relating to the human mind, which were incomprehensible. Phrenology has been the subject of contempt and ridicule, both among the illiterate and the learned; many have tried to annihilate it altogether. Christianity is not less amiable or true, because it had to stand against the powers of Jewish learning

and Grecian philosophy. In one thing we rejoice, that opposition leads to inquiry; and of all disputed topics, none can profit more by it than Phrenology. The rapidity of its progress during the last few years is marvellous, for its truth, its evidences are not only before our eyes, but may be brought in contact *with our finger-ends.*

This science is excellent. It is eminently useful, by turning attention to the state of the brain and nervous system, in health and disease—to those who have the charge of lunatics and criminals—to those concerned in the administration of justice—to PARENTS in the intellectual, moral, and physical management of their CHILDREN, and to every class of society. Grievous errors in education, in the treatment of malefactors, and in mental diseases, are constantly committed from ignorance of Phrenology. A science able to accomplish all this, cannot be trivial; and time, the great arbiter, will yet render it ample justice. The science being TRUE will be TRIUMPHANT.

Its Origin and History.

Dr. Gall, a physician of Vienna, was the founder of the system. He was born at Tiefenbrun, in Suabia, March 9th, 1757, and died at Paris, August 22nd, 1828. From an early age he was very observant, and was struck with the fact, that each of his brothers and sisters, companions in play, and schoolfellows, was distinguished from one another by some peculiarity of talent or disposition.

The scholars with whom Dr. Gall found it most difficult to compete, were those who committed to memory. He might surpass them in original composition; but they surpassed him in exercises of memory, and therefore frequently gained honours. He observed that those so gifted, possessed prominent eyes On entering the University, he directed attention to those students whose eyes were prominent, and found that they all excelled in giving recitations, although, by no means distinguished by talent. After much reflection, he conceived, that if memory was indicated by an external sign, the same might be the case with the other intellectual powers; and thereafter all individuals, distinguished by any remarkable faculty, became the objects of his attention. By degrees he found external characteristics, which indicated a decided disposition for Painting, Music and

the Mechanical Arts. About this time, he remarked that a young man, when rambling with him in the woods, never lost his way, which Gall frequently did. This young man had two very marked prominences on his forehead, just above the root of the nose. Gall had nothing of the kind. Studying this matter, he concluded that persons so distinguished, acquired with great ease a knowledge of localities, and could find any place where they had been before, intuitively, however obscure and complicated the road. He became acquainted with other individuals remarkable for character, and noticed a particular part of their heads largely developed, which suggested to him the idea of looking to the head for signs of Moral Sentiments. In making these observations, however he never conceived for a moment, that the *skull* was the cause of the different talents, as has been erroneously represented; for, from the first, he referred the influence, whatever it was, to the Brain.

Dr. Gall devoted himself entirely to Phrenology. He had frequent opportunities of making observations on the insane. He visited prisons, colleges, and the seats of justice; and whereever he heard of an individual distinguished, either by remarkable endowment or deficiency, he studied the development of his head. In this manner, he concluded that particular mental powers are indicated by particular configurations of the head.

When individuals, whose heads he had observed, died, he used to examine the brain, and found that the brain presented a form corresponding to the shape of the skull, like a mould.

At Vienna, in 1796, he for the first time delivered lectures on his system.

In 1800, Dr. J. G. Spurzheim (born at Longuich, near Treves, on the Moselle, 31st December, 1776) began the study of Phrenology under him, and added many valuable discoveries to those of Dr. Gall, in the anatomy and physiology of the brain, and formed the truths of their joint observations into a beautiful and interesting system of mental philosophy. Dr. Spurzheim died at Boston, United States, November 10th, 1832.

General Principles.

Phrenology teaches that the material organ of the mind is the *brain*. The mind requires a material apparatus to work with; the brain is the apparatus. The

brain, however, is not the mind, any more than a musical instrument is music, tongue taste, the eye sight, or the ears hearing; but as we see through the eye and hear by the ear, &c., so the mind operates through and by the brain.

Hence mental manifestation can never be known except in connection with brain. Where there is *small* brain, there is small mental power; and where there is *large* brain there is *great* mental power. Contrast the head of Bacon with those of idiots. The Monarch of the Forest has a large brain.

The brain is not a single organ, but really a number of organs, so intimately blended as to appear one. Each is the seat of a particular mental faculty; so that as the whole mind acts through the medium of the whole brain, so does each faculty of the mind act through the medium of a certain portion of the brain. Thus, there is a part appropriated to the faculty of Tune, another to that of Imitation, and so on through the whole series. Observe the following:—

First. The mental powers develope as the different parts of the brain to which they belong become successively developed. The size of the organ indicates the power of the mind.

Second. Genius is generally partial. For example, a person may possess a strong genius for poetry or music, and be totally destitute of any for metaphysics or mathematics.

Third. In dreaming, some of the faculties are awake, while others are asleep.

Fourth. Idiocy and insanity are generally partial; in partial insanity, there is a great deficiency in the operations of some of the faculties, while the others remain powerful, healthy and perfect.

Fifth. When the brain is injured, all the mental faculties are not equally affected, but one or more may be injured or destroyed.

Sixth. The brain, during its growth, undergoes various changes of form. Organs may be developed or restrained.

THE BRAIN, TEMPERAMENTS, THE FACE, THE COMPLEXION, THE HAIR, THE BUILD, THE VITALITY, PHYSIOLOGY, and also *Psychology*, or the Phenomina of MIND must all be taken unto account by the PHRENOLOGIST. These are the Concomitants.

THE BRAIN is a soft white mass enclosed in the skull, where the organs of *sense* and *intellect* reside. All the "*five senses*" are in the head—*Seeing*, *Hearing*, *Tasting*, *Smelling*, *and Feeling*. The brain weighs from 2lbs. to 3 lbs. The *convolutions* increase very largely the *surface* of the brain. It is folded for the convenience of package, just as a handkerchief is crushed for the pocket.

The "CEREBRUM"—the latin name for Brain—is the *large mass* under the skull. This is in *three parts*, viz.:—1st, Top of the *Spinal Cord*; 2nd. the *Sensorium*, or seat of perception and sensation; 3rd, the *Cerebrum*, or Large Brain. There is also another part of the Brain near the base of the skull and the top of the spine, called the "CEREBELLUM," or Small Brain. It is supposed that this part receives the impressions from the nerves of the muscles, while the Large Brain thinks, decides, and commands the whole body.

Creatures with small faces and large skulls are intelligent. Man's brain is *seven* times more active than any other part, and receives *seven times more blood* to support it; hence when persons take intoxicating drinks, the alcohol is soon absorbed by the blood, and as seven times the quantity goes to the brain, the intellect is *drunk* before the legs and body. These deadly drinks attack, *first*, that part of man which should be the most carefully guarded—the BRAIN. "Bad air, food, and drink make bad brains, and bad brains make bad characters!" PHRENOLOGY teaches that man has 42 organs of the Brain. The organs are in pairs on each side of the head. The intellectual organs occupy the front, and the organs of passion the back part of the head.

Size of Brain is an Index of Power.

Size of brain, as a whole, or of a single organ as a part (conditions being equal), is a measure of power, but does not express the activity of the brain, or any of its parts. The conditions of activity are as follow:—1st. The

natural fineness of its texture: the brain, which is naturally of a fine and vigorous constitution, will manifest greater energy than another brain of the same size, but which does not possess the same natural quality. 2nd. The general rule of power is also modified and influenced by a course of well-appointed educational training, which gives vigour to the organ so trained, upon the same principle that the frame is invigorated by frequent and well-applied exercise. 3rd. By the activity of the nervous system. That this is a fact, every days' experience gives proof. *Representative men* in every department of life have *large brains*. How else could they have superior knowledge and ability? how else could they influence and command others? The largest bubble of water gathers the smaller. The greater attracts the lesser. So with MIND; the *strong* draws the weak, the *pure* deters the impure, the *calm* subdues the excited, and the exhausted. *Moses* led the children of Israel! CHRIST, the *pure*, the *spotless*, the HOLY, the BEAUTIFUL, draws men (especially the impure, the fallen, the sinful) unto himself. HE is the WORLD'S GRAND IDEAL!

"I, if I be lifted up, will *draw* all men unto me."—*John* 12. xxxii. They who are strongest in *Faith*, are the strongest in the *Conflict* with sin; "This is the victory which overcometh the world, even our *Faith*."—1 *John*, v. 4.

Composure of *Mind* is a certain sign of health and strength; irritation and uncontrollable excitement the indication of physical weakness. The brain, the nerves, and the whole system must be rested and restored by repose, *sleep*, fresh air, good food, and a hopeful, cheerful frame of mind.

The form of the skull represents the figure of the Brain.

The brain with its integuments is first formed. The skull is a secondary formation, and accommodates itself to the precise form of the brain, as accurately as does the shell of an egg, the rhind of an orange, the bark of a tree, or the shell of a crab; the brain, consequently, fills exactly the cavity of the skull, and the integuments which are on the outside lie so close upon its surface, that the cranium may be taken, in every case, as a *fac simile* of the brain which it encloses; malformation, disease, or old age, produce exceptions—the sutures, which are the indented seams or joinings of the bones

of the skull, and the frontal sinus, which is a cavity formed in the forehead, just above the nose by the outer and inner plates or tables of the skull retiring from each other after the age of twelve years, and increasing as the individual advances to old age, also offer a slight obstacle, though they do not interfere with the truth of the science. The exact size of the three or four small organs which lie immediately under them, viz: Individuality, Size, WEIGHT, and Colour can be decided upon most accurately by a competent Phrenologist.

Divisions of the Brain.

The brain is divided into the greater and lesser brain, in the middle of which a deep cleft or fissure is perceived, separating them into two halves or hemispheres; each half or hemisphere is again subdivided, though in a less marked degree, the divisions only being observed on its lower surface. These divisions are called the anterior, the middle, and posterior lobes, each occupying nearly one-third of the whole length of the brain. The lesser brain is situated immediately beneath the posterior lobe of the greater brain. But there is another division of the brain, not into lobes and compartments, but into powers or faculties; in this classical arrangement are grouped together those faculties that aid and assist each other, and whose organs are found located in juxtaposition to each other. For example, in the lateral and posterior parts of the brain, we have a range (including the organs of personal identity and love of life, with alimentiveness) of all the powerful propensities which have, for their end and design, the consciousness, the enjoyment, the support, the continuance, the protection, and the defence of existence. These are the lowest passions of our nature, and are common to man and the lowest of the inferior creation. These organs embrace the numerical arrangement from 1 to 10 inclusive. The next class, from 11 to 13 inclusive, raises man in the scale of creation, and though common to the superior of the lower animals, yet carry with them the name of sentiment. From 14 to 19 inclusive, we have the sentiments which are proper to man, and raise him high in the scale of created being. In this group are the three cardinal virtues, Faith, Hope, and Charity in phrenological language, Spirituality, Hope, and Benevolence. In this range also are to be found the organs of Justice,

of Veneration, of Firmness, and of Ideality. These powers raise man to a splendid elevation in the scale of being, and in him, though dimly, reflect the attributes of the Author of his being. From 20 to 42 inclusive, we have the intellectual organs, through whose means we perceive the existence of external objects: they are called the knowing organs, because through their means we derive all the knowledge we possess; they are also termed the intellectual powers. The last division of the arrangement includes the two reflective faculties of Comparison and Causality; they are the most important of all the intellectual faculties, and preside over, and guide, and direct them: they constitute man a reasonable being. In this arrangement of the facuities, we discover the perfect hand of Nature herself, each group being assisted, and its power promoted by the energy and activity of the other. This arrangement has not been, as in other systems of mental philosophy, devised in the closet, and the actions of men forced into an unnatural alliance with them. The same power that arranged the constellations of the heavenly bodies, and traced for each its appointed orbit, also arranged the organs of mind, and allotted to each its proper sphere of action.

Temperaments.

1st—MOTIVE TEMPERAMENT or the *Mechanical* system consists of *Bones* and *Muscles* which are the organs of strength, the physical framework. It must appear obvious that this makes a great difference between one person and another. If one person has large full strong bones, and full, strong, well developed muscles, with massive shoulders. chest, arms, and legs, then you have great physical power; on the other hand, if the framework is puny, spindle, thin, small, and also the muscles, you have a light, slender, thin, jimp, but weakly person.

2nd—VITAL TEMPERAMENT, or the *Nutritive*, include the organs of Digestion, Assimulation, Absorption, Secretion, Circulation, and Pulsation. It takes into account the *Lungs*, both as to size and power. Stomach, Liver, and Heart, whether weak and sluggish, or strong and active. It considers as a most important matter the HEAT; *i.e.* the *life*, the *vitality*. When persons are in a good condition vitally, they are vivacious, *warm*, full of HEAT. Cold hands and feet, and shivering fits

are a certain proof that the *heart* is *weak*, the *circulation poor*, and the *heat low*. Children are warmer than aged persons. Persons with large vitality shoot the legs down in bed in winter; otherwise draw the knees up to the chin, or use *Hot Water* bottles, &c.

3rd—MENTAL or NERVOUS TEMPERAMENT. It includes the Brain and the Nerves, which are the organs of sense, through which we receive impressions, and through which the MIND, the SOUL acts on the body.

Persons who are excessive in this quality, are said to be "highly organized," "highly strung," "pitched on a high key," always very sensitive, emotional, excitable, liable to extremes of joy or sorrow, often very irritable; generally (but not always) accompanied with small vital temperament, making such liable to heart weakness, palpitation, and exhaustion. When very large, delicate in structure, with small bones and muscles, and finely cut features, Brain predominates over body, and the mental has a powerful influence over the physical condition; quick and delicate in perceptions; rapid in mental operations; refined in tastes, emotional; sympathetic, and easily disgusted with anything coarse, vulgar or out of taste; subject to extremes of feeling; have a deep flow of pure and virtuous sentiment, fond of reading and studying, of conversation and all kinds of information; liable to Neuralgia and Nervous affections. When the *motive* and *vital* are very powerful, and the *mental* very high, you have the finest combination of intellect, sensitiveness, efficiency, and endurance, of which Mr. Gladstone is a specimen.

NERVOUS. Recognised by fine thin hair, thin fine fair skin, small thin muscles, quick muscular action, pale countenance, and often delicate health; the whole nervous system, including the *heart* and *brain*, predominantly active, making all the mental manifestations and actions of the body proportionately vivacious and quick; these are *more spirit than strength*, liable to overwork and break down. In comparing brains, the Temperament or Organization must be taken into account; if one be *Lymphatic* and the other a *Nervous* temperament, there

will be a *great difference*. EDUCATION must always be considered. This will make all *the difference*.

THE LYMPHATIC TEMPERAMENT, is indicated by the softness and roundness of the limbs; beautiful PALE, FAIR, CLEAR SKIN, and FAIR, LIGHT, silvery or golden tinted HAIR. These are the *Blondies* occasionally met with in *real life*, but more frequently in novels, which deal largely in love and moonshine, and generally end in a murder. This gives the fascinating dreamy eye; hazy, sleepy, giving those bewitching, longing, loving, fond, pleading, lingering looks. Very different to the *Electric flash* of the eye; speaking words of *living fire*; gushing instantly and impetuously from the *burning* spirit of the highly organized *Nervous Temperament*.

The Lymphatic are very languid in speech and action; easy and slow in the movements and actions of the organ, both mental and physical. There is a deliberate easy going, happy-go-lucky deportment and manner. *Always the same*; these are a happy people, they get through the world the best; they will not run if the house is on fire! If they do not manage it to-day will do it to-morrow. "Work" they say "will always keep." They understand the rhyme:

> "There's nothing like taking things easy,
> For making things easy to take."

THE SANGUINE TEMPERAMENT, may be known by the *well defined* form of body and face, including forehead, eyes, cheeks, nose, mouth, chin, and neck. *Hair light coloured, wavy, inclined to chestnut*; BLUE EYES, *fair complexion*; *florid or ruddy countenance*; flesh tolerably firm, with great activity of the body which is usually full in the shoulders. bust, and limbs; all of fair proportion and development, with a most graceful and charming configuration. The blood is full of vitality and vivacity, warm and quick. The brain is very active because it partakes of the vivacity of the whole system, making the subject quick and smart, knowing and intelligent. The charm of the social circle, with brilliant conversa-

tional powers; refined, graceful, attractive, on whom all eyes are fixed; to whom all ears are attentive.

HOPE.

They are active, restless, fond of exercise: full of push; go-a-head; quick, superior, clever, cheerful, merry, bright and happy, hopeful, *sanguine*. No wonder these always acquire influence, and are both sought after, and looked up to. If the polish and power of education, with a large well-balanced brain be the accompaniment of such a Temperament, such persons can never be prevented from exerting a marvellous influence on those around them. They should be very careful to wield that influence for the good of others; a great responsibility is theirs.

BILIOUS TEMPERAMENT. This name is very unfortunate and indeed objectionable. It does not necessarily mean that people have the disease known by that name, (which is common more or less to any temperament) but it means a temperament recognised by *black* or very *dark* HAIR, *dark complexion*, dark around the eyes; flesh full and firm; limbs massive, powerful, strong, muscular; the face and features bearing the impress of force and power; nose, cheek bones, cheeks, mouth, chin, neck, and head *large*. Every outline showing energy, determination, strength. The brain and body also giving symptoms of courage, daring, sternness, strength, endurance, and power. Such can go through and endure. They are resolute in every enterprise; make formidable opponents, valuable allies, successful adventures, brave soldiers or generals; and as workers or business men, are very difficult to compete with, because they out-walk, out-work, and out-do others by reason of their great strength of *body*, *mind*, and *will*. Of

course they are often subject to biliousness, more so than others; this makes them often stern, cross, defiant, commanding, haughty, overbearing; not loving and loveable, but are disliked and avoided by others. There is not the sweetness, tenderness, and cheerfulness of the Lymphatic or Sanguine, but often solid, serious, earnest, exacting, pushing, driving, selfish, and overbearing. In every case however the Phrenological development, the predominant organs will influence the character, temper, conduct, and life.

THE SEMI-TEMPERAMENTS. The term "Semi" means *half!* so that there are many, *most* persons with the *semi-temperaments i.e.* half and half, blended with one or more other temperaments. It requires the quick eye, long experience, sound judgment, and natural intuition possessed *only* by the Phrenologist, who has both the natural gift and the long practice to be able correctly to detect, and accurately to determine in the matter. For instance, there are the *Nervous and Bilious*, the *Nervous and Sanguine*, the *Nervous and Lymphatic*, and all these again co-blended with the others. This is the hereditary result,—is derived from the ancestors, and is a most important condition and FACT.

THE LAW OF HEREDITARY. Phrenology and Physiology are based on the *law of hereditary*. It must be so. To ignore, or to be ignorant of this law is to fail at the fountain head of both. The *family likeness* is transmitted; so also are physical qualities and mental conditions; and not only these, but even *moral qualities, i.e.* tendencies to certain habits, passions, emotions, and desires, of either GOOD or EVIL may be transmitted from parent to child. As 'Monomania,' derangement on one point only. 'Insanity,' generally. 'Dipsomania,' an irresistable tendency to drunkenness. 'Kleptomania,' tendency to steal. 'Athæus,' unbelieving tendency, impious: or on the other hand to be 'Cliosophic' of literary tastes. 'Ataraxy,' calmness of mind. 'Æsthetic,' a lover of the beautiful. An 'Eudæmonist,' aiming at human happiness as the highest object of life. All these, and many other mental and moral qualities may be imparted from parents to children, also all kinds of diseases are inherited.

Proper Marriages.

Phrenology teaches people to be wise in this respect. Certainly LOVE must be the *indicator*, and will be the *conqueror*. At the same time *love* should not be blind, as it often is. If persons love, they should be philosophical and wise before they are engaged to each other. They should think, consult a good competent teacher of Physiology and Phrenology; understand both the *Constitution*, *Temperament* and *Pedigree* of each other. Do not marry consumptives, or those who have scrofula, abscesses, cancers, or any hereditary blood diseases, because they will go down to the children; and the sins of the Fathers are visited on the children unto the third and fourth generation. Let not two persons, thin, bloodless, irritable, without vitality, life, stamina, or strength ever marry. How can they have children fit to live or that can live.

Different Trades.

Phrenology says to all parents and children, mind the trade you select. If persons are put to trades they dislike, or for which they are not adapted, the whole thing is a mistake, and must be a failure. Consider the following:

AMUSING RHYME.

Of *Trades*, there are Smiths, Cooks, Barbers, and Tailors,
Shepherds and Gardeners, Tilers and Nailors
Cartwrights and Wheelwrights who make Carts and Barrows
Locksmiths and Blacksmiths who make Ploughs and Harrows
Millers and Bakers, Turners and Farriers
Hoopers and Coopers, Porters and Carriers

Brewers and Taverners, Mercers and Drapers
Cabman and Hawkers, Filers and Rapers
Skinners and Tanners, Fullers and Dyers
Painters and Stainers, Bellmen or Cryers
Hunters and Foresters, Parkers and Grangers
Carters and Sadlers. Stonebreakers, Rangers
Bailiffs and Constables, Stewards and Butlers
Masons and Carvers, Goldsmiths and Cutlers
Harpers and Fiddlers, Singers and Players
Printers and Binders, Town Clerks and Mayors
Sailors and Fishermen, Carpenters, Joiners
Glovers and Weavers, Colliers and Miners
Errand Boys, Messengers, Ropers and Packers
Chandlers, Potters, Slaters and Thatchers
Boatmen and Bargemen, Watchmen and Showmen
Cobblers, Shoemakers, Cloggers and Clickers
Organists, Sextons, Curates and Vicars
Farmers and Labourers, Agents and Preachers
Ironmongers, Fruiterers, Shopmen and Teachers
Rollers and Tilters, Forgemen and Shinglers
Lawyers and Touters, Professional Swindlers
Policemen and Jailors, Buffers and Grinders
Butchers and Clerks, and Steam Engine Drivers
Gilders and Platers, Etchers, Engravers
Hedgers and Ditchers, Asphalters, Paviors
Foremen, Mechanics, and Practical Draughtsmen
Bishops and Beggars, Collectors and Hangemen
Dress and Stay Makers, and Undertakers
Coachmen and Cabmen, Tent and Sail Makers
Doctor and Druggist, Perfumer and Oilman
Soldier, Horsebreaker, Merchant and Packman
The man that can clean your Clocks and your Watches
Sells Sausages, Tripe, or Treacle, or Matches
Seedsman or Grocer, Tinner or Brazier
Caster or Smelter, Postman or Grazier
No man upon earth was ever—you see
By nature designed, ALL THESE TRADES to be.

BENEFITS OF A
PHRENOLOGICAL EXAMINATION.

A CORRECT Phrenological Examination will teach, with SCIENTIFIC CERTAINTY, that most useful of all knowledge —YOURSELF; your DEFECTS, and how to obviate them; your excellencies, and how to make the most of them; your NATURAL TALENTS, and thereby in what spheres and pursuits you can best succeed; show wherein you are liable to imperfections, errors, and excesses: direct you SPECIFICALLY what mental faculties and functions you require especially to cultivate and restrain;

give all needed advice touching self-improvement, and the preservation and restoration of health; show, THROUGHOUT, how to DEVELOPE, PERFECT, and make the VERY MOST POSSIBLE OUT of YOUR OWN SELF; disclose to parents their children's INNATE CAPABILTIES, natural callings, dispositions, defects, means of improvement, the mode of government especially adapted to each, predispositions to disease, together with preventives, etc., etc.—nor can as little be spent on them as profitably as in learning their Phrenologies and Physiologies. It will enable business men to choose reliable partners and customers; merchants, confidential clerks; mechanics, apprentices having natural GIFTS adapted to particular branches; shipmasters, good crews; the friendly, desirable associates; guide matrimonial candidates in selecting CONGENIAL life companions, especially adapted to each other; show the married what in each other to allow for and conciliate; and can be made the VERY best instrumentality for PERSONAL DEVELOPMENT, IMPROVEMENT AND HAPPINESS.

SELF-KNOWLEDGE AND PERFECTION should be life's FIRST AND GREATEST business. This involves that very self-knowledge which a phrenological examination, with a chart, furnishes. Surely it will point out, and show how to obviate, at least *one* fault, and cultivate *one* virtue, besides reinvigorating health—the value of which ROTHSCHILD'S MILLIONS cannot equal! Shall, then, the trifling examination fee prevent what is thus INFINITELY valuable? Will you allow this to intercept your MENTAL progress, especially if just starting in life? In no other way can you even obtain for yourself, at such a trifle, as much good—as great a luxury. You can, by following it, make it the means and the beginning of a COMPLETE PHYSIOLOGICAL AND MENTAL REGENERATION!—especially if you have EVERY WORD of the description WRITTEN DOWN in full, just as it falls fresh from the examiner's lips. This spreads before yourself, friends, descendants, (and what would you not give for such a mental portrait of parents or ancestors?) every minute shading and ramification of character he descries; perpetuates every word of advice he utters, so that every perusal reimpresses it; fastens his answer to all your questions; and furnishes, in black and white, fit for printing, a complete *mental* photograph of yourself.

All this you can obtain at a moderate cost, from those who have devoted their ENTIRE LIVES to this study and practice, and understand it.

Psychological Phenomena.

Psychology is the science of the soul or the mind, but differs from Metaphysics. This is an important part of mental science, and is certainly the most mysterious and wonderful Phenomena of which we have knowledge. It is impossible to explain, or even account for many of its manifestations.

1st. May be mentioned DREAMS, but as I am devoting a lecture to that subject it will be fully discussed hereafter.

2nd. SOMNAMBULISM. In this condition persons walk, talk, and perform wonderful things while asleep.

3rd. CLAIRVOYANCE. A mysterious second sight, into which persons can sometimes throw themselves, as they do at Spiritualistic Meetings, and also in—

4th. The MESMERIC state. What they see, know, tell, and do, surpasses human credulity, but the fact is doubtless incontrovertible.

5th. THOUGHT READING is the power two persons have in perfect mystic sympathy and harmony to know each others thoughts,—distance being no impediment. When both "*concentrate*" their thoughts on each other they think, wish, and desire alike. Their emotions are in accord. It is a remarkable fact, but it can only exist when the mental or nervous organism is on a 'high key,' and both are equally sensitive. MRS. CROAD, of Bristol, has knowledge of persons and their handwriting, recognition of pictures and photographs, description of colours, recognition of tunes and number of persons singing, detection of family resemblances and ages, delineation of character, knowledge of what is taking place beyond her room. Reader, remember! she is Blind, Deaf, Dumb, and Paralized. Think of it!!

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EXAMINATIONS, strictly private, given daily to individuals. Parties and Families, desiring my professional services, and can be waited on by arrangement.

J. DYSON'S

PHRENOLOGY IN HARMONY

WITH THE BIBLE.

Take my will, and make it Thine,
It shall be no longer mine:
Take my heart: it is Thine own,
It shall be Thy royal throne.

Take my love, my Lord, I pour
At Thy feet its treasure store:
Take myself, and I will be,
Ever only, ALL for Thee.

In every age of the world mankind have demanded that every new scientific discovery should be judged by the Sacred Scriptures, and condemned if it did not seem to harmonize with them. Three hundred years ago, the teachers of Astronomy were hunted as the enemies of religion; and less than fifty years ago, the Geologist was called an infidel. The recognition of two facts must guide the public sentiment of the religious world. One of these is, that the Bible was given as a guide in morals and religion, and not as a manual of physical science; the other fact is, that on investigation the spirit of Scripture and the facts of science do not disagree, and that the latter tends to corroborate the truth and enforce the claims of the former. This is eminently true of Phrenology, because revelation is a moral, social, spiritual, and passional guide to man, and therefore covers the same ground that is cultivated by that science which has to do solely with man's mental and passional nature. We therefore expect that the Bible, in treating of the duties and destiny of the race, will recognize each mental power and passion, each aspiration and emotion; not only to permit and guide the action of each passion and faculty, but to warn and threaten against their abuse.

That this is done in express and vivid terms will be observed by perusing the quotations we have made; and any person familiar with the Scriptures, will readily perceive that passages appropriate to each mental organ might have been multiplied to a much greater extent.

That the Bible recognizes every passion and faculty which is claimed by Phrenology to be a part of man's complicated mental being, the perusal of the following pages will abundantly attest. In their preparation the temptation has been to extend the quotations. The Bible is full, everywhere, of passages pertinent and beautiful, illustrating the fact that the Divine Author of our being was also the author of that book, which is unsurpassed in its life-like pictures of human nature in

all its phases. The Christian religion has nothing to fear from science; and as "true religion is central truth, all knowledge should be gathered around it." "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them."

DOMESTIC PROPENSITIES.

The passages of Scripture arranged by Dr. Mason.

The organs of these propensities occupy the back and lower portions of the head, causing it to project behind the ears. They lay the foundation of all the social and family affections. Persons largely endowed with these organs, love family, home, country, and fireside relations devotedly, and regard the family as the centre of life's pleasures, and strive to make the home pleasant and the family happy.

1. Amativeness- Reciprocal love and attachment of the sexes; adapted to the continuance of the race. *Excess:* When existing in excess it tends to grossness, vulgarity, and licentiousness. *Deficiency:* Indifference toward and want of affection for the other sex.

Scriptural Recognition.—God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it.—*Gen.* i. 27, 28. Thou shalt not commit adultery.—*Ex.* xx. 14: see *Prov.* vi. 24-33; *Prov.* vii. 1-37.

A. Conjugality. - UNION FOR LIFE.—Desire to pair: to unite for life; to love one of the opposite sex, and remain constantly with and faithful to the loved one. *Excess:* Morbid fervour of attachment, extreme reluctance to temporary absence, and inconsolable grief at the loss of a matrimonial companion. *Deficiency:* Aversion to permanent union; vacillation in matrimonial affections.

Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one.—*Gen.* ii. 24. Let every man have his own wife, and let every woman have her own husband.—1 *Cor.* vii. 2; see *Matt.* xix. 3-9.

2. Philoprogenitiveness—Parental love; fondness for pets, and the young and helpless generally; adapted to the infantile condition, and to care for the helpless aged in second childhood. *Excess:* Idolizing and spoil-

ing children by caresses, and improper indulgences. *Deficiency:* Neglect of the young, and the enfeebled aged, who need nursing and care.

Can a woman forget her sucking child?—*Isa.* xlix. 15. And he shall turn the heart of the fathers to the children.—*Mal.* iv. 6. And Israel said *It is enough*; Joseph, my son, is yet alive; I will go and see him before I die.—*Gen.* xlv. 28. But when he was a great way off, his father saw him, and had compassion, and ran, and fell on his neck and kissed him.—*Luke* xv. 20. Rachel weeping for her children, refused to be comforted for her children, because they were not.—*Jer.* xxxi. 15. The ostrich leaveth her eggs in the earth, and warmeth them in dust, and forgetteth that the foot may crush them, or that the wild beasts may break them. She is hardened against her young ones, as though they were not hers.—*Job* xxxix. 14, 15, 16. Suffer little children to come unto me, for of such is the kingdom of heaven.—*Matt.* xix. 14; see *Deut.* xi. 31; *Deut.* xxxi. 13; *Luke* xiii. 34; *Matt.* xviii. 2.

3. Friendship—Adhesiveness.—Love of friends; disposition to associate. Adapted to man's requisition for society and concert of action. *Excess:* Undue fondness for friends and company. *Deficiency:* Neglect of friends and society; the hermit disposition.

Then Joseph could not refrain himself—and he wept aloud, and said unto his brethren, I am Joseph; doth my father yet live? And he said unto his brethren, Come near to me; I am Joseph your brother, whom ye sold into Egypt. And he fell upon his brother Benjamin's neck, and wept, and Benjamin wept upon his neck. Moreover, he kissed all his brethren, and wept upon them; and after that his brethren talked with him.—*Gen.* xlv. 1, 2, 3, 4, 14, 15. Entreat me not to leave thee, for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God. Where thou diest will I die, and there will I be buried; the Lord do so to me and more also, if aught but death part thee and me.—*Ruth* i. 16, 17. The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.—1 *Sam.* xviii. 1. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends. Henceforth, I call you not servants; but I have called you friends; for all things that I have heard of my Father, I have made known unto you.—*John* xv. 12-15. A man that hath friends must show himself friendly.—*Prov.* xviii. 24. Two are better than one; for if they fall, the one will lift up his fellow; if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.—*Ecc.* iv. 9-12. Behold how good and how pleasant it is for brethren to dwell together in unity!—*Psa.* cxxxiii. 1.

4. Inhabitiveness—Love of home; patriotism; desire to live permanently in one place; adapted to the necessity of a home. *Excess:* Unfounded prejudice against other countries and neighbourhoods. *Deficiency:* A roving, unsettled disposition; liability to treason against one's flag and country.

By the rivers of Babylon, there we sat down; yea, we wept, when we

remembered Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning.—*Psa.* cxxxvii. 1, 4, 5. And Naboth said to Ahab, the Lord forbid it me, that I should give the inheritance of my fathers unto thee.—1 *Kings* xxi. 3. If a man sell a dwelling-house in a walled city, he may redeem it within a year after it is sold. The houses of the cities of the Levites are their possession.—*Lev.* xxv. 29, 33. In my Father's house are many mansions. I go to prepare a place for you.—*John* xiv. 2. Here will I dwell, for I have desired it.—*Psa.* cxxxii. 14.

5. Continuity—Ability to apply the thoughts and feelings patiently and continuously to one subject or thing until it is completed. *Excess:* Tedious prolixity; absence of mind. *Deficiency:* Excessive fondness for variety; restless impatience for change in pursuit and thought; aversion to continuous occupations.

Let every man abide in the same calling wherein he was called.—1 *Cor.* vii. 20. A double-minded man is unstable in all his ways.—*Jas.* i. 8.

SELFISH PROPENSITIES.

These provide for man's animal wants; create those desires and instincts, and supply those wants which relate more especially to his bodily wants and physical necessities. Most of these begin and end with self; some of them relate also to a limited extent to others. When these organs are large, the side-head is full and rounded, and the head is especially wide through the region of the ears. When small, the sides of the head are flattened and the whole head narrow.

E. Vitativeness—Love of life; desire to exist; tendency to resist disease and death and to maintain youthful vigour to old age. *Excess:* Extreme clinging to life; dread of death. *Deficiency:* Recklessness and unnecessary exposure of health and indifference to life.

All that a man hath will he give for his life.—*Job* ii. 4. What man is he that desireth life and loveth many days?—*Psa.* xxxiv. 12. For this corruptible must put on incorruption, and this mortal must put on immortality; then shall be brought to pass the saying that is written, Death is swallowed up in victory.—1 *Cor.* xv. 53, 54. Jonah wished in himself to die, and said, it is better for me to die than to live.—*Jonah* iv. 8.

6. Combativeness—Self-defence; resistance; the courageous, energetic, go-ahead disposition. *Excess:* A quick, fiery, excitable, fault-finding, contentious disposition. *Deficiency:* Inefficiency, cowardice, tameness

Whatsoever thy hand findeth to do, do it with thy might.—*Ecc.* ix. 10. Be not ye afraid of them: remember the Lord, who is great and terrible, and fight for your brethren, your sons and your daughters, your wives and your houses.—*Neh.* iv. 14. Fight the good fight of faith.—1 *Tim.* vi. 12.

Ye endured a great fight of afflictions.—*Heb.* x. 32. Waxed valiant in fight, turned to flight the armies of the aliens.—*Heb.* xi. 34. Quit yourselves like men, and fight.—1 *Sam.* iv. 9. As coals are to burning coals, and wood to fire, so is a contentious man to kindle strife.—*Prov.* xxvi. 21. Now, therefore, there is utterly a fault among you, because ye go to law one with another.—1 *Cor.* vi. 7. see *Psa.* xxxvii. 8.

7. Destructiveness—Executiveness, propelling power; the exterminating feeling; ability to endure or witness suffering, and to inflict necessary pain. *Excess*: The malicious, retaliating, revengeful, cruel, and murderous disposition. *Deficiency:* Tameness, tenderness, inefficiency.

Arise, Peter; slay and eat.—*Acts* xi. 7. Be ye angry, and sin not; let not the sun go down on your wrath. Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice.—*Eph.* iv. 26, 31. Fathers, provoke not your children to wrath.—*Eph.* vi. 4. But they cried out the more, saying, Let him be crucified.—*Matt.* xxvii. 23. Thou shalt not kill.—*Ex.* xx. 13.

8. Alimentiveness—Appetite; enjoyment of food and drink. Tendency to feed and nourish the body. *Excess*: Gluttony, gormadizing, intemperance. *Deficiency*: Want of appetite; indifference to food; inability to judge of or enjoy flavours.

Of every tree of the garden thou mayest freely eat.—*Gen.* ii. 16. And God said, Behold, I have given you every herb bearing seed, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat.—*Gen* i. 29. For one believeth that he may eat all things; another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him that eateth not despise him that eateth.—*Rom.* xiv. 2, 3. Be not among wine-bibbers; among riotous eaters of flesh; for the drunkard and the glutton shall come to poverty. Look not on the wine when it is red. At the last it biteth like a serpent, and stingeth like an adder.—*Prov.* xxiii. 20, 21, 31, 32. When thou sittest to eat with a ruler, be not desirous of his dainties; for they are deceitful meat.—*Prov.* xxiii. 1, 3. Give me food convenient for me.—*Prov.* xxx. 8.

9. Acquisitiveness—Sense of property; economy; disposition to acquire; to provide for the future, and accumulate things of value. *Excess*: Extreme greed of gain; selfishness; miserly avarice; theft. *Deficiency*: Prodigality; inability to appreciate the value of property; wastefulness.

If any provide not for his own, and especially for those of his own household, he hath denied the faith, and is worse than an infidel.—1 *Tim.* v. 8. Provide things honest in the sight of all men.—*Rom.* xii. 17. He becometh poor that dealeth with a slack hand; but the hand of the diligent maketh rich.—*Prov.* x. 4. Give me neither poverty nor riches, lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal.—*Prov.* xxx. 8, 9. There is that withholdeth more than is meet, but it tendeth to poverty.—*Prov.* xi. 24. He that tilleth his land

shall have plenty of bread; but he that followeth after vain persons shall have poverty enough.—*Prov.* xxviii. 19. Mortify covetousness, which is idolatry.—*Col.* iii. 5. Thou shalt not steal.—*Ex.* xx. 15.

10. Secretiveness—Concealment; restraint of feeling; reserve; policy; management; discreetness. *Excess*: Double-dealing; hypocrisy; lying; deception; false pretences; cunning. *Deficiency*: Outspoken bluntness, want of reserve, tact, and policy.

A prudent man concealeth knowledge.—*Prov.* xii. 23. Keep thy tongue from evil, and thy lips from speaking guile.—*Psa.* xxxiv. 13. A fool uttereth all his mind; but a wise man keepeth it in till afterward. Seest thou a man that is hasty in his words? there is more hope of a fool than of him.—Prov. xxix. 11, 20. He that keepeth his mouth, keepeth his life; but he that openeth wide his lips shall have destruction.—Prov. xiii. 3. He that hateth, dissembleth with his lips, and layeth up deceit within him; when he speaketh fair, believe him not; for there are seven abominations in his heart; whose hatred is covered by deceit.—Prov. xxvi. 24, 25. The words of his mouth were smoother than butter, but war was in his heart; His words were softer than oil; yet were they drawn swords.—*Psa.* lv. 21. Wherefore, putting away lying, speak every man truth with his neighbour.—*Eph.* iv. 25. Deceit is in the heart of them that imagine evil.—Prov. xii. 20. And she put skins of kids on his hands, and Jacob said to his father, I am Esau thy first-born.—*Gen.* xxvii. 16, 19. Thy brother came with subtlety, and hath taken away thy blessing.—*Gen.* xxvii. 35. And the lords of the Philistines said unto her, Delilah, Entice him Samson, and see wherein his great strength lieth.—*Judges* xvi. 5. Then Jael took a nail and a hammer, and went softly unto him, and smote the nail into his temples; for he was fast asleep and weary. So he died.—*Judges* iv. 21. Thou shalt not bear false witness against thy neighbour. *Ex.* xx. 16. Behold I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves.—*Matt.* x. 16. A whisper separateth chief friends.—Prov. xvi. 28. Whomsoever I shall kiss, that same is he; hold him fast. And forthwith he came to Jesus, and said, Hail, master, and kissed him.—*Matt.* xxvi. 48, 49.

11. Cautiousness—Prudence; watchfulness; carefulness; sense of danger. *Excess:* Timidity; cowardice; procrastination; fear. *Deficiency:* Carelessness; heedlessnes; reckless imprudence.

A prudent man forseeth the evil, and hideth himself.—*Prov.* xxii. 3. When he raiseth up himself, the mighty are afraid.—*Job.* xli. 25. Serve the Lord with fear, and rejoice with trembling.—*Psa.* ii. 11. Which of you intending to build a tower, sitteth not down first, and counteth the cost.—*Luke* xiv. 28. Be watchful, and strengthen the things that remain. If thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.—*Rev.* iii. 2. 3. Watch ye, and pray, lest ye enter into temptation.—*Mark* xiv. 38. What I say unto you, I say unto you all, Watch.—*Mark* xiii. 37. If thou do that which is evil, be afraid.—*Rom.* xiii. 1. Terrors shall make him afraid on every side.—*Job* xviii. 11. Fear came upon me, and trembling, which made all my bones to shake.—*Job* iv. 14.

ASPIRING AND GOVERNING ORGANS.

These give the desire for a good name, elevated position, respectability; sense of honour, love of power, self-respect, dignity, readiness to take responsibility, self-trust, love of liberty, determination, perseverance, positiveness, personal consequence, and the disposition to exert influence, superintend, and govern. These organs are located in the crown of the head, and give length from the opening of the ear to the crown.

12. Approbativeness—Regard for reputation; love of praise; desire for distinction, honour, and good name; ambition; sensitiveness to reproach. *Excess:* Vanity, self-praise, and extreme sensitiveness to approval or reproach. *Deficiency:* Disregard of public opinion, personal appearance, praise or blame.

A good name is better than precious ointment.—*Ecc.* vii. 1. Do good, and thou shalt have praise.—*Rom.* xiii. 3. And men will praise thee when thou doest well.—*Psa.* xlix. 18. Praise is comely for the upright.—*Psa.* xxxiii. 1. I will get them praise and fame in every land.—*Zeph.* iii. 19. They loved the praise of men more than the praise of God.—*John* xii. 43. Let another man praise thee, and not thine own mouth.—*Prov.* xxvii. 2. Let us not be desirous of vain glory, provoking one another, envying one another.—*Gal.* v. 26. And a damsel came unto him [Peter,] saying, Thou also wast with Jesus. But he denied before them all. And when he was gone out into the porch, another said unto them that were there, this fellow was also with Jesus of Nazareth. Again he denied with an oath, I do not know the man.—*Matt.* xxvi. 69, 70, 71, 72. They love to pray standing in the corners of the streets, that they may be seen of men.—*Matt.* vi. 6.

13. Self-Esteem.—Dignity; self-respect; manliness; love of liberty; pride; nobleness; an aspiring and commanding disposition. *Excess:* Arrogance; imperiousness; over-estimate of self. *Deficiency:* Self-distrust; tendency to avoid responsibility and keep in the background.

And God said, Let us make man in our image, after our likeness, and let them have dominion over every living thing that moveth upon the earth.—*Gen.* i. 26-28. Into their assembly, mine honour, be not thou united.—*Gen.* xlix. 6. O Lord my God, if there be iniquity in my hands; if I have rewarded evil unto him that was at peace with me, let the enemy tread down my life upon the earth, and lay mine honour in the dust.—*Psa.* vii. 3, 5. Now they that are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.—*Job* xxx. 1. What ye know, the same do I know also; I am not inferior unto you.—*Job* xiii. 2. When the Philistine looked about and saw David, he disdained him, for he was but a youth, and he said to David, am I a dog that thou comest to me with staves?—1 *Sam.* xvii. 42, 43. And Hazael said, Is thy servant a dog that he should do this?—2 *Kings* viii. 13. God, I thank thee that I am not as other men.—*Luke* xviii. 11. Be thou

strong and show thyself a man.—1 *Kings* ii. 2. For I say to every man that is among you, not to think more highly of himself than he ought to think. *Rom.* xii. 3. And the publican standing afar off, would not lift up so much as his eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner.—*Luke* xviii. 13.

14. Firmness - Decision; fortitude; stability; steadfastness; determination; perseverance; unwillingness to yield. *Excess*: Stubbornness; obstinacy; wilfulness. *Deficiency*: Instability; vacillation; fickleness.

Take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.—*Eph.* vi. 13. Be ye steadfast, unmovable; always abounding in the work of the Lord.—1 *Cor.* xv. 58. Be strong and quit yourselves like men. 1 *Sam.* iv. 9. My heart is fixed, O God, my heart is fixed.—*Psa.* lvii. 7. I have stuck unto thy testimonies.—*Psa.* exix. 31. And still he holdeth fast his integrity, although thou movest me against him to destroy him.—*Job* ii. 3. And the Lord said unto Moses, This is a stiff-necked people.—*Ex.* xxxii. 9.

MORAL SENTIMENTS.

These adapt man to the moral nature of things; humanize, adorn, and elevate his nature; render him a moral, accountable, and religious being; elevate and ennoble his nature; beget aspirations after goodness, virtue, justice, purity, correct principle, and a higher and holier state, both in this life and that which is to come. When this class of organs is large, the top-head is high, long, and broad; when small, the head is short, narrow, and low at the top.

15. Conscientiousness—Moral principle; love of justice; integrity; sense of duty, and obligation. *Excess*: Great scrupulousness; self-condemnation; unjust censure. *Deficiency*: Moral obtuseness; indifference to right or wrong.

If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord, to do less or more.—*Numb.* xxii. 18. Till I die I will not remove mine integrity from me. My righteousness I hold fast, and will not let it go.—*Job* xxvii. 5, 6. Let me be weighed in an even balance, that God may know mine integrity.—*Job* xxxi. 6. The way of the just is uprightness; thou, most upright, dost weigh the path of the just.—*Isa.* xxvi. 7. Let us walk honestly.—*Rom.* xiii. 13. Render therefore to all their dues; tribute to whom tribute is due; honour to whom honour.—*Rom.* xiii. 7. If thy brother trespass against thee, rebuke him; if he repent, forgive him.—*Luke* xvii. 3. When the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law in their hearts, their conscience also bearing witness.—*Rom.* ii. 14, 15. Whatsoever ye would that men should do to you, do ye even so to them.—*Matt.* vii. 12. Herein do I exercise myself, to have always a conscience void of offence toward God and toward men.—*Acts* xxiv. 16. Having

their conscience seared with a hot iron.—1 *Tim.* iv. 2. Do justly.—*Mic.* vi. 8. Ye shall not respect persons in judgment, but ye shall hear the small as well as the great.—*Deut.* i. 7.

16. Hope—Expectation; trust; anticipation of future success and happiness. *Excess*: Visionary expectations; extravagant promises; anticipation of impossibilities. *Deficiency*: Despondency; gloom; melancholy.

Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength.—*Isa.* xxvi. 4. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope.—*Rom.* xv. 13. For we are saved by hope. But hope that is seen is not hope; for what a man seeth, why doth he yet hope for? *Rom.* viii. 24. Who against hope believed in hope, that he might become the father of many nations.—*Rom.* iv. 18. Now abideth faith, hope, charity.—1 *Cor.* xiii. 13. As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things.—2 *Cor.* vi. 10. I shall be satisfied, when I awake, with thy likeness.—*Psa.* xvii. 15. The Lord is my Shepherd; I shall not want. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.—*Psa.* xxiii. 1, 6. Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord.—*Psa.* xxxi. 24. Be glad in the Lord, and rejoice, ye righteous; and shout for joy, all ye that are upright in heart.—*Psa.* xxxii. 11. He that ploweth should plough in hope; and he that thresheth in hope should be partaker of his hope.—1 *Cor.* ix. 10. Hope deferred maketh the heart sick.—*Prov.* xiii. 12. The hypocrite's hope shall perish.—*Job* viii. 13. Though he slay me, yet will I trust in him.—*Job* xiii. 15. He shall not be afraid of evil tidings; his heart is fixed, trusting in the Lord.—*Psa.* cxii. 7.

17. Spirituality—Faith; credulity; perception of the spiritual; moral intuition; trust in Providence; confidence in the unseen. *Excess*: Superstition; wonder; fanaticism; belief in hobgoblins, fairies, and witchcraft. *Deficiency*: Scepticism; materialism; narrow incredulity.

The things which are seen are temporal; but the things which are not seen are eternal.—2 *Cor.* iv. 18. We walk by faith, not by sight.—2 *Cor.* v. 7. Ye believe in God; believe also in me. I go to prepare a place for you; I will come again and receive you to myself; the Father shall give you another Comforter, even the spirit of truth; ye know him, for he dwelleth with you, and shall be in you.—*John* xiv. 1, 3, 16, 17. We through the Spirit wait for the hope of righteousness by faith.—*Gal.* v. 5. If we live in the Spirit, let us also walk in the Spirit.—*Gal.* v. 25. Go thy way, thy faith hath made thee whole.—*Luke* xvii. 19. And Jesus said unto him, Receive thy sight; thy faith hath saved thee.—*Luke* xviii. 42. He shall give his angels charge over thee, to keep thee in all thy ways.—*Psa.* xci. 11. If a man die, shall he live again? All the days of my appointed time will I wait till my change come.—*Job* xiv. 14. A spirit passed before my face; the hair of my flesh stood up; I stood still, but I could not discern the form thereof. *Job.* iv. 15, 16. O thou of little faith, wherefore didst thou doubt?—*Matt.* xiv. 31.

18. Veneration—Reverence; adoration; worship; deference; respect for age; fondness for antiquity.

Excess: Superstition; idolatry; cringing deference. *Deficiency*: Disregard for things sacred and venerable; for aged and eminent persons.

Thou shalt have no other Gods before me.—*Ex.* xx. 3. Thou shalt not take the name of thy God in vain.—*Ex.* xx. 7. Give to the Lord the glory due to his name; worship the Lord in the beauty of holiness.—1 *Chron.* xvi. 29. Make a joyful noise unto God, all ye lands; sing forth the honour of his name; make his praise glorious; all the earth shall worship thee.—*Psa.* lxvi. 1, 2, 4. Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him.—*Psa.* xxxiii. 8. The fear of the Lord is wisdom.—*Pro.* xv. 32. When I went out the young men saw me, and hid themselves; the aged arose; princes refrained talking; nobles held their peace.—*Job.* xxix. 7-10. O Lord my God, in thee do I put my trust.—*Psa.* vii. 1. The Lord of hosts, he is the King of glory.—*Psa.* xxiv. 10. Humble yourselves in the sight of the Lord, and he shall lift you up.—*James* iv. 10. Our father who art in Heaven, hallowed be thy name, thy will be done, for thine is the kingdom.—*Matt.* vi. 9-13. Swear not at all.—*Matt.* v. 34. The fool hath said in his heart, There is no God.—*Psa.* xiv. 1. Walk humbly with thy God.—*Mic.* vi. 8. Honour thy father and thy mother.—*Ex.* xx. 12. They that are younger than I have me in derision; I am their song, yea, I am their byword; they spare not to spit in my face.—*Job* xxx. 1, 9, 10. Paul said, I perceive that ye are too superstitious, for as I beheld your devotions, I found an altar with this inscription, "To the unknown God." Whom therefore ye ignorantly worship, him declare I unto you.—*Acts* xvii. 22, 23.

19. Benevolence—Kindness; sympathy; desire to do good; philanthropy. *Excess*: Morbid sympathy; giving to the undeserving; generosity at the expense of justice. *Deficiency*: Indifference to the wants and woes of others.

Blessed are the merciful, for they shall obtain mercy.—*Matt.* v. 9. We then that are strong, ought to bear the infirmities of the weak, and not to please ourselves.—*Rom.* xv. 1. I was hungry and ye gave me meat, etc.—*Matt.* xxv. 35. Be ye kind one to another, tender-hearted, forgiving one another.—*Eph.* iv. 32. There is that scattereth, and yet increaseth. The liberal soul shall be made fat, and he that watereth shall be watered himself.—*Prov.* xi. 24, 25. When the ear heard me, it blessed me; because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessings of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy.—*Job* xxix. 11-13. Above all things, have fervent charity among yourselves; for charity covereth a multitude of sins. Use hospitality one to another without grudging.—1 *Pet.* iv. 8, 9. I will very gladly spend and be spent for you; though the more I love you, the less I be loved.—2 *Cor.* xii. 15. Now abideth faith, hope, *charity*, these three; but the greatest of these is *charity*.—1 *Cor.* xiii. 13. What doth the Lord require of thee, but to do justly, *love mercy*, and walk humbly with thy God?—*Mic.* vi. 8. Love thy neighbour as thyself.—*Matt.* xix. 19.

PERFECTIVE FACULTIES.

These give the love of and talent for the fine arts; lead to improvement; elevate and chasten the animal

and selfish feelings; prevent the propensities, even when strong, from taking on the grosser form of action, and are rarely found large in criminals. These faculties lie at the very foundation of invention, mechanism, art, refinement, and civilization.

20. Constructiveness—Mechanical judgment and ingenuity; ability to invent, contrive, construct, and use tools. *Excess*: Attempting impossibilities, perpetual motions, etc. *Deficiency*: Inability to use tools or understand machinery; awkwardness and obtuseness in everything requiring mechanical skill and dexterity.

And the Lord spake unto Moses, saying: I have called Bezaleel and have filled him with understanding and knowledge in all manner of workmanship; to devise cunning works, to work in gold, in silver, and in brass, and in cutting stones to set them, and in carving timber, to work in all manner of workmanship.—*Ex.* xxxi. 1-5. I have sent a cunning man, skilful to work in gold, in silver, in brass, in iron, in stone, and in timber, in purple, in blue, in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which may be put to him.—2 *Chron.* ii. 13, 14.

21. Ideality—Perception and admiration of the beautiful and perfect; love of poetry; refinement; good taste; imagination. *Excess*: Fastidiousness; romantic imagination. *Deficiency*: Want of taste and refinement, with strong passions and a coarse temperament; roughness and vulgarity.

I clothed thee with broidered work, and covered thee with silk; I decked thee with ornaments, I put braeelets upon thine hands, a chain on thy neck, a jewel on thy forehead, earrings in thine ears, and a beautiful crown on thine head, and thou wast exceedingly beautiful; for it was perfect through my comeliness, which I had put upon thee, saith the Lord.—*Ezek.* xvi. 10-14. O Tyrus, thou hast said, I am of perfect beauty, thy borders are in the midst of the sea, thy builders have perfected thy beauty.—*Ezek.* xxvii. 3, 4. Out of Zion, the perfection of beauty, God hath shined.—P*sa.* l. 2.

B. Sublimity—Fondness for the grand, sublime, and majestic; the wild and romantic, as Niagara Falls; rugged mountain scenery, ocean storms, thunder, etc. *Excess*: Extravagant representations; passionate fondness for the terrific. *Deficiency*: Inability to appreciate grandeur.

And god said, Let there be light, and there was light.—*Gen.* i. 3. The Lord reigneth; he is clothed with majesty. The floods have lifted up their voice, the floods lift up their waves. The Lord on high is mightier than the noise of many waters; than the mighty waves of the sea.—P*sa.* xciii. 1, 3, 4. And the heavens shall be rolled together as a scroll.—*Isa.* xxxiv. 4. Thus saith the Lord of hosts, I will shake the heavens, and the earth, and the sea; and I will shake all nations, and I will fill this

house with glory, saith the Lord of hosts.—*Hag.* ii. 6, 7. The earth shook and trembled; he bowed the heavens also, and came down, and he rode upon a cherub and did fly upon the wings of the wind; he made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies; the Lord also thundered in the heavens, and the Highest gave his voice.—*Psa.* xviii. 7-13.

22. Imitation—Power to copy, conform, adopt usages, personate, act, dramatize, imitate, and work after a pattern. *Excess*: Mimicry; servile imitation. *Deficiency*: Oddity; inability to conform to the usages of society.

With a furious man thou shalt not go, lest thou learn his ways and get a snare to thy soul.—*Prov.* xxii. 24, 25. My soul, come not thou into their secret; unto their assembly, mine honour, be not thou united.—*Gen.* xlix. 6. Go and do thou likewise.—*Luke* x. 37. To make ourselves an ensample unto you to follow us.—2 *Thes.* iii. 9. Like people, like priest.—*Hos.* iv. 9. Christ suffered for us, leaving us an example, that ye should follow his steps.—1 *Pet.* ii. 21. Follow not that which is evil, but that which is good.—3 *John* i. 11.

D. Agreeableness—Blandness and persuasiveness of manner; pleasantness of expression and address; insinuation: the power to say even disagreeable things pleasantly. *Excess*: Affectation; blarney; undue mellowness of manner. *Deficiency*: Abruptness of manner; want of pliability and smoothness.

Pleasant words are as a honeycomb, sweet to the soul.—*Prov.* xvi. 24. A soft answer turneth away wrath, but grievous words stir up anger.—*Prov.* xv. 1. A word fitly spoken is like apples of gold in pictures of silver.—*Prov.* xxv. 11.

23. Mirthfulness—Wit; fun; humour; playfulness; ability to joke, to appreciate the ridiculous, and enjoy a hearty laugh. *Excess*: Ridicule and sport of the infirmities and misfortunes of others. *Deficiency*: Extreme gravity; indifference to all amusements, and inability to appreciate wit and humour.

A time to weep, and a time to laugh, a time to mourn, and a time to dance.—*Ecc.* iii. 4. A merry heart doeth good like a medicine. *Prov.* xvii. 22. Thou, O Lord, shalt laugh at them; thou shalt have all the heathen in derision.—*Psa.* lix. 8. It was meet that we should make merry and be glad.—*Luke* xv. 32. Till he fill thy mouth with laughing, and thy lips with rejoicing.—*Job* viii. 21. No doubt but ye are the people, and wisdom shall die with you.—*Job* xii. 2. A merry heart maketh a cheerful countenance.—*Prov.* xv. 13. Thou shalt be laughed to scorn.—*Ezek.* xxiii. 32.

PERCEPTIVE FACULTIES.

These bring man into direct intercourse with the physical world; take cognizance of the qualities of material things; give correct judgment of property; impart

a practical cast to the mind; a desire for natural sciences, and ability to gather knowledge by observation and experience. When the organs of these faculties are large, they give prominence to the brow, length from the opening of the ears to the root of the nose, and generally a retreating aspect to the forehead.

24. Individuality—Desire to see; perception of things; capacity to individualize objects and acquire knowledge by observation. *Excess*; A staring greediness to see; prying curiosity and impertinent inquisitiveness. *Deficiency*: Dullness of observation; want of practical knowledge.

I pray thee let me go over and see the good land that is beyond Jordan.—*Deut.* iii. 25. Lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes.—*Deut.* iii. 27. Come, behold the works of the Lord.—*Psa.* xlvi. 8. My eyes fail with looking.—*Isa.* xxxviii. 14. The eyes of man are never satisfied.—*Prov.* xxvii. 20. The wise man's eyes are in his head.—*Ecc.* ii. 14. Having eyes ye see not.—*Mark* viii. 18. Blessed are the eyes which see the things that ye see.—*Luke* x. 23.

25. Form—Perception and memory of shapes, forms, faces, angles, and configuration in general; aids in drawing, modelling, and working by the eye. *Excess*: A painful sense of imperfection in the forms of faces and other objects. *Deficiency*: A poor memory of faces and forms.

Show them the form of the house, the fashion thereof, and all the forms thereof.—*Ezek.* xliii. 11. I have formed him; yea, I have made him.—*Isa.* xliii. 7. Shall the thing formed say to him that formed it, Why hast thou formed me thus?—*Rom.* ix. 20. The carpenter stretcheth out his rule, he marketh it out with the compass, and maketh it after the figure of a man.—*Isa.* xliv. 13.

26. Size—Ability to judge of size, magnitude, length, breadth, height, depth, distance, proportionate size, fineness and coarseness, also the weight of objects by their size. *Excess*: Unprofitable and annoying fastidiousness as to size, proportion, and relative magnitude. *Deficiency*: Inability to judge of size and distance.

And God made two great lights; the greater light to rule the day, and the lesser light to rule the night.—*Gen.* i. 16. There be four things which are little upon the earth.—*Prov.* xxx. 24. I looked, and behold a man with a measuring line in his hand. I said, Whither goest thou? And he said, To measure Jerusalem, to see what is the breadth thereof and the length thereof.—*Zech.* ii. 1, 2. See *Ezek.* xli. 1-17.

27. Weight—Perception of the law of gravitation: power to balance one's self; to judge of perpendicular and momentum; to become a marksman, horseman, and

to "carry a steady hand." *Excess*: Desire to climb or go aloft unnecessarily and hazardously; pain at seeing things out of plumb, etc. *Deficiency*: Inability to keep the balance, or judge of perpendicular or level; liability to stumble.

A false balance is abomination to the Lord; but a just weight is his delight.—*Prov.* xi. 1. Dost thou know the balancings of the clouds?—*Job* xxxvii. 16. Who weighed the mountains in scales and the hills in a balance?—*Isa.* xl. 12.

28. Colour—Perception of colours; judgment of shades, hues, and tints in flowers, fruits, clouds, rainbow, sky, and all works of art or of nature which exhibit colours *Excess*: Extravagant fondness for colours; fastidiousness in criticism and solutions of colours; desire to dress in many colours. *Deficiency*: Inability to distinguish or appreciate colours or their harmony.

Speak unto the children of Israel, that they bring me an offering of gold, silver, and brass; and blue, and purple, and scarlet, and fine linen, and rams' skins dyed red.—*Ex.* xxv. 2-5. Thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet.—*Ex.* xxvi. 1. Though thou clothest thyself with crimson, and deckest thee with ornaments of gold, and rentest thy face with painting, in vain shalt thou make thyself fair.—*Jer.* iv. 30.

29. Order—Method; system; arrangement; neatness. *Excess*: Fastidiously neat; more nice than wise; wastes life in unnecessary cleaning and arranging. *Deficiency*: Slovenliness; disorder; heedlessness about books, tools, clothes, work; has everything "at loose ends."

Let all things be done decently and in order.—1 *Cor.* xiv. 40. Thou shalt bring in the table and set in order the things that are to be set in order upon it.—*Ex.* xl. 4. Set thy words in order before me.—*Job* xxxiii. 5.

30. Calculation—Ability in numbers and mental arithmetic; talent to reckon figures "in the head;" to add, subtract, divide, multiply, etc. *Excess*: Disposition to count everything. *Deficiency*: Inability to comprehend the relations of numbers or to learn arithmetic.

He telleth the number of the stars.—*Psa.* cxlvii. 4. I would declare unto him the number of my steps.—*Job.* xxxi. 37. Go through all the tribes of Israel, and number ye the people, that I may know the number.—2 *Sam.* xxiv. 2. The very hairs of your head are all numbered.—*Matt.* x. 30.

31. Locality—Recollection of places; desire to travel; talent for geography. *Excess*: An unsettled, roving disposition *Deficiency*: Inability to remember places or the points of the compass; liability to get lost.

Moses said to Hobab, We are journeying to the place of which the Lord said, I will give it you; come with us. And he said, I will depart to mine

own land.—*Numb.* x. 29, 30. Go ye into all the world and preach.—*Mark* xvi. 15. Many shall run to and fro, and knowledge shall be increased.—*Dan.* xii. 4.

LITERARY FACULTIES.

These collect information, remember history, anecdotes, matters of fact, and knowledge in general; impart the knowledge and recollection of words aud the power to write and speak. These may be deficient while both the perceptive and reasoning faculties are strong, and the person will be scientific and philosophical, but will not have the power to recall his knowledge with clearness and rapidity, or to express it with fluency and precision.

32. Eventuality—Memory of events; love of history, traditions, anecdotes, and facts of all sorts. *Excess*: Tedious fullness of detail in relating facts; desire to relate stories to the neglect of other things. *Deficiency*: Forgetfulness; a poor memory of events.

Remember the days of old, consider the years of many generations; ask thy father, and he will show thee: thy elders, and they will tell thee.—*Deut.* xxxii. 7. Withdraw from every brother that walketh not after the traditions which he received of us.—2 *Thess.* iii. 6. For he commanded our fathers that they should make them known to their children, that the generation to come might know them, who should arise and declare them to their children, that they might not forget the works of God but keep his commandments.—*Psa.* lxxviii. 5-7.

33. Time—Recollection of the lapse of time; day and date; ability to keep time in music, and step in walking; to carry the time of day in the memory. *Excess*: Tendency to mark time by drumming with the foot or fingers; to be tediously particular in telling the date or day of the week when every little thing took place. *Deficiency*: Inability to remember dates or to judge of the passage of time.

To everything there is a season; and a time to every purpose under the heaven.—*Ecc.* iii. 1.

34. Tune—Sense of sound; love of music; perception of harmony and melody; ability to compose and perform music. *Excess*: Continued singing, humming, or whistling, regardless of time, place or propriety. *Deficiency*: Inability to sing, to comprehend the charms of music, to distinguish one tune from another, or to remember the peculiarity of voices or other noises.

The voice is Jacob's voice, but the hands are the hands of Esau.—*Gen.* xxvii. 22. Praise the Lord with harp; sing unto him with the psaltery and an instrument of ten strings. Sing unto him a new song; play skilfully with a loud noise.—*Psa.* xxxiii. 2, 3.

35. Language—Talent to talk; ability to express ideas verbally; memory of words; and, with the perceptives large, ability to learn the science of language, and to talk foreign languages well. *Excess*: Redundancy of words, garrulity. *Deficiency*: Inability to clothe ideas; hesitation in common conversation.

And Moses said, O my Lord, I am not eloquent, but slow of speech and of a slow tongue. And the Lord said, Is not Aaron thy brother? I know that he can speak well, and he shall be thy spokesman unto the people. —*Ex.* iv. 10, 14, 16.

REASONING FACULTIES.

These give an originating, philosophizing, investigating, penetrating cast of mind, a desire to ascertain causes, effects, and abstract relations, to originate, invent, contrive, combine, classify, analyze, and discriminate. The organs of these faculties, are located in the top of the forehead, and give it breadth, height, and prominence. In the savage state they are seldom well developed.

36. Causality—Ability to reason and comprehend first principles, and the why and wherefore *Excess*: Too much theory, without practical adaptation to common life. *Deficiency*: Inability to reason, think, understand, and plan.

Come now, let us reason together, saith the Lord.—*Isa.* i. 18. And Paul reasoned with them out of the Scriptures.—*Acts* xvii. 2. As he reasoned of righteousness, temperance, and judgment to come, Felix trembled.—*Acts* xxiv. 25.

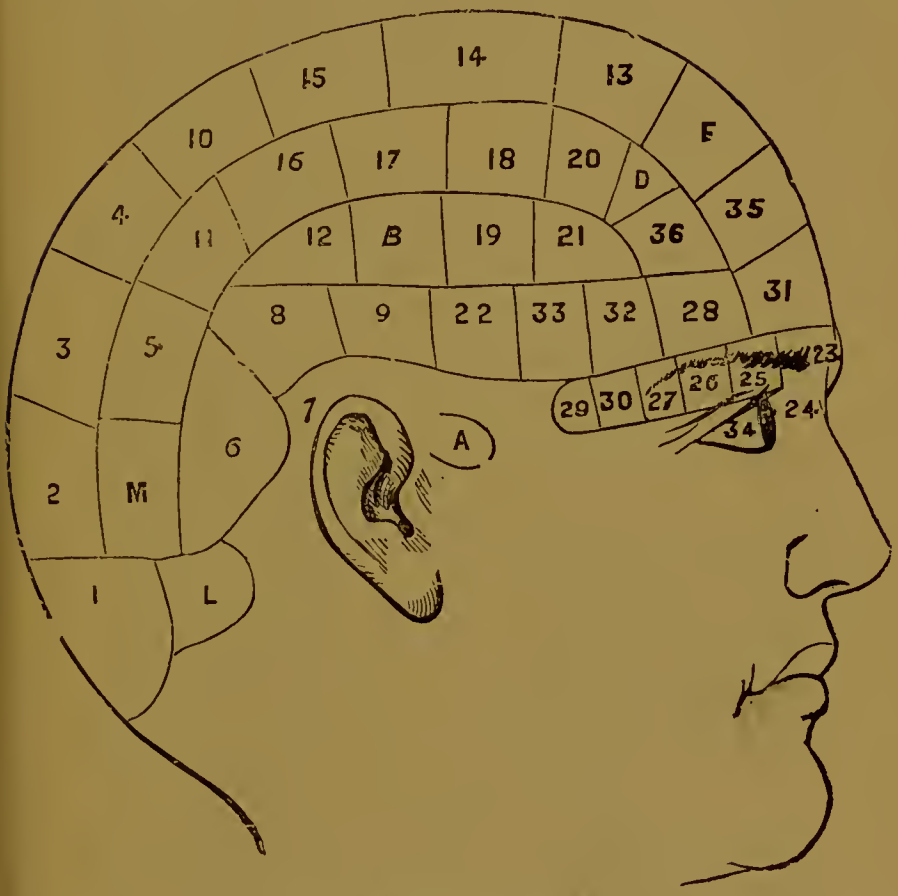
37. Comparison—Inductive reasoning; ability to classify, and apply analogy to discernment of principles; to compare, discriminate, illustrate, and draw correct inferences. *Excess*: Fault-finding and captious criticism. *Deficiency*: Inability to reason by analogy, or understand similes, fables, or parables.

Unto what is the kingdom of God like, and whereunto shall I resemble it? It is like a grain of mustard seed, etc. It is like leaven, etc.—*Luke* xiii. 18, 19. Whereunto shall we liken the kingdom of God, or with what comparison shall we compare it?—*Mark* iv. 30.

C. Human Nature—Discernment of character; intuitive perception of the motives and dispositions of strangers at the first interview. *Excess*: Obtrusive and offensive criticism of character; violent prejudice for and against persons in violation of courtesy and politeness. *Deficiency* Confidence without discrimination; liability to believe rogues honest, and honest men rogues.

Behold, I know your thoughts, and the devices which ye wrongfully imagine against me.—*Job* xxi. 27. There are no such things done as thou sayest, but thou feignest them out of thine own heart.—*Neh.* vi. 8.

J. DYSON'S
MARVELS OF THE HUMAN BODY.



THE MODEL HEAD.

WHAT IS LIFE?

A question easily asked, but very difficult to answer. No writer has yet been able to give a clear and satisfactory definition. The following given by eminent men are interesting:—1st.—"*Life* is the operation of a vital principle." 2nd.—"*Life* is a special Organic Force." 3rd.—"*Life* is the combined processes by which we resist death." 4*th*.—"*Life* is the sum of the actions performed by a living body." 5th. "*Life* is the mutual co-operation of Physical Force and Organized

Matter." 6th.—"*Life* is the *state* in which organized structures exist."—Dr. Mann. 7th.—*Life* is the aggregate of Phenomena which manifest themselves in succession, for a limited time, in organized bodies."—Dr. Richerman. 8th.—"*Life* is Organization with the faculty of Sensation."—Voltaire. 9th.—(Amusing, but honest.) "*Life* is life! and we do not know what it is."—Dr. Lawson. That life is Long which answers Life's great end.

Life is a Mystery.

A sovereign I offered for an answer to the question, "What is life?" A boy replied "The blood is the life!" True, my boy, it is written—*Gen.* ix. 3—"But flesh with the *life* thereof, *which is the blood* thereof, shall ye not eat." and also, *Deut.* xii. 23, "Only be sure that thou eat not the *blood*, *for the blood is the life*, and thou mayest not eat the life with the flesh;" but a fuller explanation is given, *Lev.* xvii. 11 "For *the life of the flesh is IN the blood.*" Then blood is not the life, but the *vehicle* of life. WHAT, THEN, IS LIFE? A gentleman exclaimed, "*Life*, sir, is the *Breath of God*!" Yes,—"The Lord God formed man of the dust of the ground, and breathed into his nostrils the *Breath of Life; and man became a living soul.*" He had physical life similar to other animal life, but he had more; intellectual life, and a spiritual, immortal principle —"*A living Soul!*" But what is the Breath of God? —*LIFE!* and what is life? a mystery—who can define it? Life, though brief, is sweet and precious to the Good.

"MAN KNOW THYSELF."

Ancient Philosophy required, and modern science makes it easy, for each person to attain this knowledge. The most important science to *Man* is *the truth about himself.* Consider then the following facts, so plainly put "that he that runs may read:"—

Man's Framework is bone. When bone is first formed it is of a soft, gristly nature; afterwards the cells open into each other and become hard bone, harder and more enduring than wood. The word *Skeleton* is from the Greek "Skeletos," "dry" or what remains when the body is dried. The *teeth* are bone covered with hard *enamel* or ivory. Bones are jointed or hinged together, to form levers or limbs. The joints are covered with beautiful soft cushions or gristle. There is also an oily membrane between, so that the joints always work

smoothly. All joints are tied or bound together firmly by little bundles of cord, called *ligaments* or *tendons*, which mean to bind or stretch, as a bow is bent or stretched with cord. "I will praise Thee; for I am fearfully and wonderfully made: marvellous are Thy works; and that my soul knoweth right well."—*Psalm* cxxxix, 14.

Man's Bones consist of—in 100 parts—

Cartilage	32.17 parts.
Blood Vessels	1.13 ,,
Carbonate of Lime	11.30 ,,
Phosphate of Lime	51.04 ,,
Fluate of Lime	2.00 ,,
Phosphate of Magnesia	1.16 ,,
Soda, Chloride of Sodium..	1.20 ,,
	100.00

THE PRINCIPAL BONES OF THE TRUNK ARE

33	The Spine	*Columna Spinalis*
24	The Ribs	*Costæ*
2	The Breast Bone	*Sternum*
2	The Shoulder Bones	*Scapulæ*
2	The Collar Bones	*Claviculæ*
2	*(And two other bones.*	

THE PRINCIPAL BONES OF THE HEAD ARE

1	The Frontal Bone	*Os frontis*
2	The Parietal Bones	*Ossa parietalia*
1	The Occipital Bone	*Os occipitis*
2	The Temple Bones	*Ossa temporum*
2	The Cheek Bones	*Ossa malarum*
2	The Upper Jaw Bones	*Ossa maxillaria superioria*
1	The Lower Jaw Bone	*Ossa maxillare inferius*
2	The Nasal Bones	*Ossa nasi*
32	The Teeth	*Dentes*
18	*(And eighteen others.)*	

THE PRINCPAL BONES OF THE LIMBS ARE

2	The Upper Arm Bone	*Humerus*
2	The Radius (Lower Arm)	*Radius*
2	The Ulna	*Ulna*
16	The Wrist	*Carpus*
10	The Hand	*Metacarpus*
28	The Fingers and Thumbs	*Phalanges*
4	Thumb Bones	*Ossa sesamoidea*
2	The Thigh Bone	*Femur*
2	The Knee Pan	*Patella*
2	The Shin Bone	*Tibia*
2	The Splint Bone	*Fibula*
14	The Ankle	*Tarsus*
10	The Foot	*Metatarsus*
28	The Toes	*Phalanges*
4	Great Toe Bones	*Ossa sesamoidea*
256	*Total Number of Bones in Man.*	

THIS FRAMEWORK IS PERFECT at 25 years of age. It is then about equal parts cartilage (or gristle) and lime: after that, lime is constantly added, in old age the "*elasticity*" is gone, and the bones easily snap and break.

All the longest bones are hollow. Science teaches that where strength is required, the more surface you can present, the greater the strength; metal pillars are hollow. So God made the bones hollow for *strength and lightness*.

BONES are hard at the surface, but porous beneath; blood vessels everywhere ramify in the pores of the bones to supply new tissue, for bone wears like every other part, and must be fed and renewed constantly by the blood.

THE JOINTS OF THE FRAMEWORK ARE

68	in the	Limbs
25	,,	Spine
24	,,	Ribs
32	,,	Teeth
1	,,	Jaw

Total, 150 joints.

WE HAVE ABOUT 500 MUSCLES in the body. Every time we draw a deep breath we call into play *about* 100. Muscles are the lean part of flesh. They are bulky in the middle, and narrow into white straps at the ends, called *tendons*, a tough white substance attached to a bone. The muscles give the plumpness to the body, and are the *instruments of motion*. Some muscles are *voluntary*, others *involuntary*. The heart and the muscles connected with breathing are involuntary, they perform without our will; but we can control the movements of the hands and feet: these are voluntary, or moved by the will.

THE MUSCLES IN THE FACE are so beautifully intertwined into each other, so nicely adjusted and sensitive, that a *gustable* thing exites the appetite, and affects the glands of the mouth, or makes the mouth water. A *shameful* thing seen or heard sufluses the cheeks with blushes. A *shocking* thing will cause a sad expression, and tears to flow from the glands of the

eyes. An *amusing* thing affects the muscles of the face, producing laughter. *Hatred* will cause a fierce frown, or sour look. *Hope*, a gay, bright, open face. *Love*, a fond, sweet, tender, affectionate countenance.

MUSCLES ARE THE ORGANS OF STRENGTH. They are like bundles of cord side by side; they contract or expand according to the direction of the will, or the results to be obtained.

If a man has good, large, full muscles, he is STRONG. All who work at manual labour—race runners, prize-fighters, athletes, gladiators—where strength is required, must have good, large, firm muscles. A thin skeleton-like person cannot contend with a person of large muscle in feats of strength.

WHAT MAKES MUSCLE? *Good Blood.* Only good blood! What makes blood? Good food, only good food! Does Alcohol, Brandy, Port Wine, Beer, or Porter? NO certainly not. *Professor Huxley* says that "*three things are required* for the human body, to keep up the weight, to enable it to give off water, and carbonic acid gas, and to meet all the requirements of life—THREE things, *each* of three things, and THREE things ONLY," viz:—

1. Fresh Air. 2. Pure Water. 3. Good Food.

FRESH AIR, or pure Oxygen. GOOD WATER, God's beverage for man and beast. NUTRITIOUS FOOD, containing the elements that will form "*chyme*"— a greyish gruel-like substance in the stomach, which passes on through the intestines, until it reaches the absorbant apparatus, the *tacteals*, when it is a cream-like substance called "*chyle*," which alone can form *Blood corpuscles*, which form Bone, Muscle, Nerve, and every other part of the body. Brandy, Port Wine, Beer and Porter are not FOOD.

The Wonders of the Nerves.

The Nerves, with their branches and ramifications, probably exceed *Ten Millions*, forming a body-guard, outnumbering by far the greatest army ever gathered on earth. 12,000 will lay side by side in the space of an inch. They cannot be seen without a microscope. They

are in pairs like blood vessels, and are of two kinds, having different functions to perform.
1st—AFFERENT nerves of SENSATION. *(Sensory)*. 2nd—EFFERENT nerves of MOTION. *(Motor)*.

"Afferent" is from the Latin, AF, "to," FERO, "I carry." These convey sensation from every part through the spine *to* the brain.

"Efferent" from Latin, EF, "from" FERO, "I carry." These convey through the spine instructions *from* the *Brain* to every muscle in the body. If a finger is placed in the candle, the afferent nerves will tell the brain in an instant that the flame burns, and quick as lightnings flash "the brain will *command* the *efferent* nerves to control the muscles, and "pull the finger away!" If the nerve power is destroyed, there can be no sensation of pain, or power of motion, hence paralysed persons cannot feel or use paralysed limbs.

"THE SILVER CORD." The wise man's designation of the nerves, (*Eccls.* xi. 6) is true. The nerves like silver threads, concentrated in the spine produce the "white silver-like marrow," and form a complete telegraphic arrangement. The first anatomists called them "strings"

> "Our life contains a thousand springs,
> And dies if one goes wrong;
> Strange that a harp of thousand strings,
> Should keep in tune so long!"

Each nerve is "insulated," or enclosed in a *sheath*, hence, though hundreds are packed side by side, they do not touch each other, but like the *Atlantic Cable*, each conveys its own message. The great nerve centre is in the "*Spine*" safely packed from harm. *Sixty-two* nerves come out from the sides of the spine, and these ramify through the body.

THE NERVE FLUID or FORCE is supposed to be ELECTRICITY! Huxley calculates that it travels in the nervous system at the rate of 300 feet per second. The expenditure of nervous energy is very rapid when the mind is very actively employed; hence, persons who speak in public often and long, or apply too closely to business or study, or have long-continued grief, or unwisely permit excessive indulgence, are so reduced that the limbs *tremble*.

EXCESSIVE DRINKERS TREMBLE because Alcohol *weakens* and *destroys* the "Nerve Force." A virtuous abstainer

in health, can hold a glass of water at arm's length very steadily, but a drinker cannot; what said SIR ASTLEY COOPER? "If the poor could witness the *white livers*, the *shattered nervous system* which I have seen as the consequence of drinking, they would be aware that Spirits and Poisons are synonomous terms."

For nervous weakness, persons should walk in the *open air, take nutritious food, REST and SLEEP.*

Wonders of the Perspiratory System.

Perspiration is from (Latin) *per*, "through," and *spiro*, "I exhale." We exhale a pint of water in twenty-four hours; sometimes four pints.

When the vast number of pores composing this system are considered, we can form some notion of their influence on our health and comfort, for the reality surpasses imagination and almost belief.

The Skin.

It is estimated that there are 7 millions of pores in the body. Each pore is about $\frac{1}{4}$-inch long, so that if they were placed in a line they would reach 28 miles. The human skin has 28 miles of delicate piping.

To arrive at an estimate of the value of the perspiratory system, consider that the pores on the palm of the hand are 3,528 *on a square inch.* Now, each of these pores being the aperture of a *little tube* of about a *quarter of an inch long*, it follows, that in a square inch of skin on the palm of the hand, there exists a length of tube equal to 882 *inches, or* 73½ *feet or* 24 *yards.* Such an amount of drainage as seventy-three feet in every square inch of skin is something wonderful; What if this drainage were obstructed? What a necessity for attention to the skin? On the pulps of the fingers, where the ridges of the sensitive layers of the true skin are somewhat finer than in the palm of the hand, the number of pores on a square inch is 2268, making a tube 567 inches, or 47 feet. Now the number of square inches of surface in a man of ordinary height and bulk is 2,500; the number of pores, therefore, is 7,000,000; and the number of inches of perspiratory tube, 1,700,000; that is 145,833 feet, or 48,600 yards, or *twenty-eight miles.*

THE SENSE OF TOUCH.—The body is enclosed in a case—the skin—which cannot feel. A needle may be

pushed through the skin in the palm, near the roots of the fingers, without pain. Under the skin *millions of little points* or *papillæ* are placed, like the points of a pin. In the most sensitive parts—the hands and lips—they are most numerous. In these papillæ all the nerves meet, the *sensory* and *motor*, and proceed through the spine direct to the brain. So sensitive is the *organ* of TOUCH, that if you lightly touch any part of the body with a *hair*, that will be sufficient to press the skin, the skin will press the papillæ, and the papillæ will press the nerve, and the nerve will convey the information to the brain. INTOXICANTS destroy and deaden the organs of touch. *A drunkard cannot feel*, unless it be a most powerful impression of pain. The exquisite arrangement of this sensitive gift should induce every person to adore and admire the wisdom and goodness of God, and discard for ever anything that would weaken or injure it.

The Eye, Ear, and Nose.

THE EYE is a hollow globe—a perfect "camera." A beautiful "doubly-convex crystaline lens" is at the entrance, surrounded by a curtain called the *Iris*, which opens or contracts according to the power of light. The interior is lined with the *choroid coat*, like dark paint, which prevents the vibration of light, so that all the force of light falls on the back-ground, called the *Retina* from (Latin—a net), and produces a picture of whatever the eye looks upon. The Retina is a network of nerves, and proceeds by the name of *Optic Nerve* to the brain, where the faculties of the mind understand what is seen. How the mind analyzes the form, colour, distance, quality, and variety of the objects is a great mystery.

THE EAR is a marvellous apparatus. It is composed of the *external* and the *internal*. The EXTERNAL is a concave ornament of gristle, arranged to gather SOUND, which is simply the vibration, or trembling of the atmosphere. The sound enters the *internal* ear through two bags, filled with minute particles, like very small balls or pebbles. The arrangement is like a *drum*, hence the instrument is called the *tympanum* (Latin for drum). The nerve in the ear is called the *Auditory Nerve;* this terminates in *the bags* like very fine hairs, called *Nerve Tubules*. When

the liquid floats, as a gentle wave caused by the vibrations of a whisper, the hair-like nerves are gently moved, and give the low, soft effect to the brain; but when a *great noise* shakes the atmosphere in a terrible manner, then the waves in the ear throw the balls so rapidly on to the fine nerves, that we can scarcely bear it. It is like a rough sea throwing up pebbles on to the body, when bathing on the beach.

The Ear is protected by wax, so *thick*, that it catches objects like bird lime; and so *bitter*, that no insect will eat it.

It is calculated that from 8 to 24000 beats may be produced on the *drum-membrane* in ONE SECOND, according to the quality or loudness of the *sound*.

THE NOSE is the guard-house of the *stomach and lungs*. The delicate nerves, called *Olfactory*, are the watchful sentinels to deteet both POISONS and PERFUMES, FOOD and PHYSIC. The lower animals *scent* animals and food. Unlike TOUCH, no hard, tangible object is requisite.

Only scent, as from FLOWERS, small solid particles, or gas, which are conveyed up the nostrils by the current of air, in inspiration. If the odour is not strong, we SNIFT, or "snuff up," to draw a greater number of particles. The floor of the nose is the roof of the mouth—the palate. There is a passage direct to and from the WIND PIPE, so that we can breathe through the nose. The nose can endure *cold*, because there are more arteries than in any other part—hence, some bleed often at the nose. There are more nerves also in the nose than in any other organ. SNUFF should not be taken: it injures this beautiful arrangement.

HOW I TASTE FOOD.—*The Tongue* is the instrument by which we communicate our thoughts and wishes, and also *taste our food*. The tongue moves the food about to the teeth, to be masticated. It also contains delicate *papillæ* on the surface, covered by living cells of "mucus membrane;" not with dry, dead scales, like the body. It can distinguish many substances and shades of difference in the mouth. *Alcohol*, and "pungent condiments"

destroy these minute nerves. A drunkard wants *mustard* and *pickled onions* to breakfast. An abstainer can enjoy the plainest food,—good milk, sweet sugar, pure water, wholesome bread, and oatmeal are luxuries to him.

THE HUMAN VOICE is produced by beautiful, delicate, and complicated combinations of mechanical arrangements. Nine organs are at least employed:—1. Lungs. 2. Windpipe. 3. Larynx (pronounced "Larrinks.") 4. Nose. 5. Mouth. 6. Palate. 7. Tongue. 8. Teeth. 9. Lips. In the throat we have a prominence called "Adam's Apple"—*The Larynx*. It is an instrument with two *Ligaments*, called VOCAL CHORDS, stretched tightly across the throat. Air from the lungs causes them to vibrate, and SOUND is produced. Correct singing depends on the nicety of the tightness of these fine silken membranes, controlled by the muscles. By other appliances, WORDS are pronounced. *All Air* passes through "the Larynx." Then, how is it that every breath does not produce a SOUND? Because when we are not speaking or singing, the vocal chords are *relaxed*. Only when required, do they tighten and produce SOUND.

The Breathing Apparatus.

THE LUNGS are a pair of organs for breathing, filling the chest, commonly called "the lights"—being light, like sponge. The entire surface of the lungs is estimated at thirty times as great as the surface of the body. They contain SIX HUNDRED MILLIONS OF CELLS, like honey-comb, making an area of 20,000 square inches, nearly equal to a room floor twelve feet square. The lungs are filled with *air tubes* and *blood vessels*. The air tubes are called "*Bronchi*," or bronchial tubes, meaning wind-pipes. They spread out in the lungs like the branches of a tree, and ramify everywhere until they reach every cell, and fill the cells with fresh air, or OXYGEN. The blood vessels receive *impure, blue, venous blood*, through the pulmonary artery, direct from the heart to the air cells, *where the pure oxygen* arterializes, or makes it *red*, and fresh, and good. It is then taken back to the HEART, through the great trunk vein, and pumped by the heart to every part of the body.

A MAN MAKES RESPIRATIONS:—18 in one minute; 1,080 in one hour; 25,920 in twenty-four hours.

1 Pint of air sent into the lungs each respiration.
18 Pints ,, ,, in 1 minute.
2 Hogsheads ,, ,, in 1 hour.
57 Hogsheads ,, ,, in 24 hours.

That is about 600 gallons of air breathed every hour, or 24,000 gallons per day.

We breathe out poison, called Carbonic Acid Gas. This gas *extinguishes flame*, and *destroys animal life*. It is heavier than common air, so that it finds the lower part of mines, and is termed "*choke-damp*." It comes from lime and coals when burnt, and is produced by *fermentation*. The composition of carbonic acid gas is about:—Oxygen, 73, and pure carbon, 27, in 100 parts. A man breathes out in *twenty-four hours, eight ounces of solid carbon*.

Those who work in Factories may not expect to live as long as those who work in fields, by seventeen years. A person closed in a room seven feet square, would be dead in less than twenty-four hours, poisoned by his own breath.

1. The oxygen could not arterialize his blood.
2. The carbon, breathed over again, would be poison.
3. The putrid matter inhaled again, would be sucked into the blood, and would engender disease.

Lung Diseases.—The Registrar-General reveals the frightful fact, that "*sixty thousand* persons fall victims annually to Pulmonary Diseases in the British Islands."

Asthma, or Bronchitis, is a disease or weakness in the air passages of the lungs; an immense quantity of mucus is secreted, blocking the air tubes, causing the wheezing, chocking sensation, and impeded breathing. If the cough did not expel the mucus, it would increase and accumulate, and produce suffocation. The causes are hereditary disease in the lungs, or inflammation, caused by *cold*, *damp*, or *impure air*. Hot strong tea, or *intoxicating drinks* are *highly injurious*, though most frequently taken to give relief, as they first increase the inflammation of the parts affected; and second, they injure the digestive organs, which are exciting causes. In all such cases, pure warm air, and pure water, with plain, wholesome food is best. All intoxicants and highly-seasoned food, and damp and vitiated atmospheres, should be avoided. Bronchitis is now become an appalling and universal disease. The smoking and drinking habits among boys and young persons largely contribute to this fearful fact.

The Heart and Circulation.

THE HEART is five inches long, three-and-a-half inches wide. It is a pump formed of very strong muscular fibre—a hollow bag of flesh with four compartments. The quantity of blood in a man is from thirty to forty pints. Three table-spoonsful of blood are sent out at every beat of the heart, making 7 pints per minute; 54 gallons per hour; 24 hogsheads per day. The heart dilates and contracts, squeezing the blood out, and forcing it to every part of the body.

The following is Dr. Guy's Table of the heart's beat, as shewn by the pulse, at different ages:

At Birth	... ...	140 beats per minute.
Infancy	... ...	120 ,, ,,
Childhood	... ...	100 ,, ,,
Youth	... ..	90 ,, ,,
Adult	... ...	75 ,, ,,
Old Age	... ...	70 ,, ,,
Decrepitude	... ...	75 & 80 ,,

The pulse is quicker in the morning than at night.

The posture influences the beat very much.

Pulsation of a male:—

Standing, 81·; Sitting, 71·; Lying, 66·.

The reason is, the *increased effort* to maintain the muscular power necessary to support the erect posture.

The heart beats	70 per minute.
,, ...	4,200 per hour.
,, ...	100,800 per day.
,, ...	..36,772,000 per year.

HUMAN BLOOD is one of the most marvellous compositions known. The blood, which is formed from food, circulates through the body in two directions. It is carried by a large vein into the first chamber of the heart, called the *right auricle;* thence it is propelled into the second chamber, called the *right ventricle.* It then passes through an artery into the lungs, and comes back into the heart. From the lungs it enters into the third chamber, called the *left auricle;* thence it passes into the fourth chamber, called the *left ventricle.* It is distributed by the arteries over the rest of the body, and returns by means of the veins into the heart again. Here the blood is united with fresh materials, and the process of circulation is renewed. The heart *dilates* to receive the blood

from the veins, and *contracts* to force it into the arteries; these motions partly cause the beating of the pulse. The circulation of the blood through the body occupies about 160 seconds. While the blood is in the lungs it is purified by the air we breathe; the air passes into the lungs through the *wind-pipe*, a tube which extends from the mouth and nostrils to the lungs. The blood from the veins is *purple* when it enters the lungs; but it is there purified by the air, and changed to a bright *scarlet*, if the air we breathe into the lungs is wholesome.

In every thousandth part of blood, according to M. Le Cann, there are—

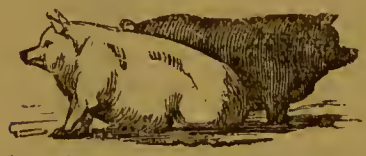
Water	786·590
Fibrine	3·565
Albumen	69·415
Colouring matter	118·626
Crystallisible fatty matter	4·300
Oily matter	2·270
Extractive matter soluble in alcohol and in water ..	1·920
Albumen combined with soda	2·010
Chloruret of sodium and potassium, alkaline phosphate, sulphate, and sub-carbonates	7·304
Sub-carbonate of lime and magnesia, phosphate of lime, magnesia, and iron, peroxide of iron ..	1·414
Loss	2·586
	1000·000

The heart pumps the blood with a force estimated at equal to that which would raise 14 sacks of coal to the top of the monument at London Bridge.

The Kidneys filter the blood. The *flat balls* in the blood are called *blood corpuscles*, from (Latin) *corpusculum*, a "little body." These millions of little flat balls form the whole body of man. The clear fluid in which they float is called blood-plasma, from Greek, meaning "work." Each corpuscle is a little cell, so small that 50,000 would cover the size of a pin's head—*three millions in a drop of blood* suspended from a needle. These form the strings or fibres of the flesh. Alcohol *destroys* the "fibrine," a stringy glutinous substance like net-work, in the clot of *blood* when taken from the body. Brewers' "draymen," and great drinkers often die of *mortification* through the scratch of a rusty nail. They have no fibrine in the blood.

The Liver is the largest organ in the body. It is a secretive gland, and forms "bile" in a similar manner

to the formation of salivary juice in the glands of the mouth. The liver pours its secretion or bile into a pipe just below the stomach, to mix with the food after it leaves the stomach in the form of chime. The bile cannot get into the stomach unless forced into it by the pressure of the abdominal muscles. It ought not to be there. Bile is an "alkali," and *neutralizes the acid of the gastric juice.* The PANCREAS acts similar to the liver. The juice from these two organs act on the FAT in the chyme. *Soap* is made with "fat" and "alkalies," such as potash, soda, and ammonia. So, the fat in the food is altered by these juices to a kind of soap, soluble in water. Therefore if persons are *bilious*, and have too much fat in the food, too much *bacon, &c.*, bile will make it into soap. WATER should be drank, and all will work right. If the flow of bile is obstructed, then it is absorbed into the blood, and tinges the white of the eye and skin yellow: this is called "jaundice." The *Liver* is similar to the Lungs—blood flows into it through the "portal vein," which branches in all directions to the living cells. *These cells take from the blood* the material which forms bile, and reserve it in the *gall-bladder*, from which it passes into the bowel, to operate on the food as described above. Alcohol changes the liver from a soft, fleshy mass to a hard substance, destroys the brown, fresh colour, and makes it white. The *white* liver of a drunkard is known in a moment by the anatomist.



THE SPLEEN is of oval form; it lies on the left side of the body, below the tenth rib. It is a dark red, soft and pulpy. It is composed of—Capsule, or membranous bag; Trabecular Tissue; Pulp; Arteries; Veins; Nerves; and Lymphatics. 1. *The Capsule* extends to the stomach. 2. *The Trabecular Tissue*, under a powerful microscope, is *beautiful*, like the leaves of a tree, a perfect net-work, communicating freely with each other, and filled with 3. *Pulp*, which contains blood corpuscles, both *white* and *red*. It is supposed that the corpuscles of the blood are *formed* here. Others suppose that it has the power of storing up albuminous material for future consumption, when a larger quantity of *nutrient* material is taken than the body immediately requires.

THE LAWS OF DIGESTION.—1. Food for the supply of the daily wants of the system is most rapidly and thoroughly digested when taken early in the day, ere the nervous and secretive forces are exhausted by toil. 2. Rapid digestion in the early part of the day contributes to the immediate demands of motion and innervation. 3. Food for the repair of the continuous wear and tear of the tissues is in less immediate request; the completeness of its solution is of more importance than the rapidity, and it is best taken towards the evening, when an opportunity is afforded for its leisurely absorption during sleep. 4 The duration of digestion bears a proportion to the quantity and quality of food eaten, and also the condition of the stomach, &c. 5. In youth the digestion is quicker, and the stomach sooner emptied than in grown-up persons. 6. Rest before meals makes digestion more complete. Exertion immediately before meals retards digestion; add exertion immediately afterwards deranges it. 7. Sleep retards digestion, but makes it more complete. 8. Alcohol retards digestion, and renders it also incomplete. 9. Earnest preoccupation of mind retards digestion, and may even quite annul it. 10. Water quickens digestion, and encourages the absorption of fatty and saccharine matters. It is well to take a draught on rising and retiring to rest.

CHYLE, from *chilos*, signifies "food." It is sucked up from the bowel into small vessels. The liver has

separated—and the pancreas—the nutritious from the non-nutritious part of the food:—the nutritious is "chyle," absorbed in the bowels; the other passed forward and ejected. Flesh food excites the body, the mind, and the passions. Farenatious food is the best.

THE HUMAN STOMACH. Food is received into the stomach, and subjected to the action of the *gastric* juice, (from *gaster*, "stomach"). It is gradually converted into a soft greyish mass, called chyme, which is impelled by the contractile power of the stomach, into the duodenum, which is about twelve inches long). It there meets with the bile from the liver, and the pancreatic juice. By the action of these two fluids, chyme is converted into a milky white fluid, named chyle (from

chylos), and a thick yellow residue. The chyle is then sucked in by absorbent vessels, extensively ramified on the inner membrane or lining of the bowels, and sometimes named, from the white colour of their contents, lacteals, or milk bearers (from *lac*, "milk." These lacteals converge into one pipe, lying through the chest, and which terminate into the great vein under the collar bone, just before it reaches the right side of the heart; and there the chyle is poured into the general current of venous blood. But although thus mingled with the blood, the chyle is not yet sufficiently capacitated for its duties in the system. To complete its preparation it requires to be exposed to the action of the air during respiration. This is done by its passing through the lungs, along with the dark venous or impure blood, which needs the same change. In this process, both the chyle and venous blood are converted into red, arterial, or nutritive blood, which is afterwards distributed by the heart through the arteries, to supply nourishment to every part of the body. *The length of the bowels is about* 30 *yards.* The Body is constantly changing—food *uniting* with the body, while *separation* keeps constant pace with it. So we are always *building up* and *pulling down*, *gathering* and *wasting*, *living* and *dying!*

Fresh Air. A captain of an Emigrant Steamer in a storm fastened the hatchways to make 150 passengers safe; 70 were dead before morning, he did it *ignorantly!* We must have a *constant* supply of fresh air in our homes and sleeping rooms. *Chimneys* and fireplaces should never be stopped up! *Railway Carriages* closed and crowded are as unhealthy as a common sewer, or the back slums of filth. *Carbonic Acid Gas* not only destroys the lives of the poor miners in the pits, but it lurks in all the haunts and homes of the people, both rich and poor. Nothing but currents of *fresh air*—pure oxygen—or, in other words, good ventilation, will meet the case. Oh! for a *trumpet* voice to proclaim this TRUTH. *Bedrom doors* should be open all night, and both doors and windows open all day, so that the current of oxygen may purify and sweeten everything in the room.

J. DYSON'S

WONDERS OF PHYSIOGNOMY,

AND RULES OF HEALTH.

Says one—"I can read character in the face, but I *do not understand* the science of PHYSIOGNOMY." "Oh!" exclaims another; "I have a gift, and can intuitively read people by their faces, but I *don't believe* in PHYSIOGNOMY as a science." So, one *does not understand* it, and the other *does not believe* it; but the TRUTH, the science remains the same, *unaltered for all* that. If there are not fixed rules and laws in this matter, then how is it that the Painter and Sculptor can produce the expression of any passion or emotion on canvass or marble? Generally the first impression is correct, whether favourable or otherwise. Sometimes however the face must be studied; some grow more and more attractive by being known. Again some persons grow handsomer, others ugly, as they grow older; how is this? It is because the habits of the mind and body leave their *mark on the face.* If persons are continually anxious, then you can read it in the face. If years have fixed it there, the lines can never be erased. So with pain, anger, remorse, fear, and guilt.

> "And many a furrow in my grief worn cheek,
> Hath been the channel to a flood of tears."

If on the other hand—the sunshine of love, joy, peace, contentment, health, mirth, and happiness beams from the countenance, increasing years will fix the muscles of the face, so as to leave the history of a good, pure, sweet, pious, successful, happy soul *written on the countenance.* The face of a good man is beautiful in life, and handsome in death.

What is Physiognomy?

The science that distinctly reveals a persons character, tastes, abilities, passions, habits, peculiarities, excellencies, faults, idiocyncracy, designs, and motives in the FACE. This science like every other is *infallible, i.e.* the FACE is the index of the mind. A merry heart maketh

a cheerful countenance.—*Prov.* xiii. 13. Some maintain that you cannot always know the operation of the mind, or the designs of the person by the countenance. Persons may deceive by their duplicity, and may appear what they are not; well, in that case they are deceivers, and Physiognomy says that you may read the very DECEPTION on the face. Indeed nothing is more common than to read *guilt in the face* and say "your looks condemn you." The soul looks out through the face. The old rhyme says:

"I do not like thee Doctor Fell,
The reason why I cannot tell;
But this alone I know full well,
I do not like you Doctor Fell!"

OTHER THINGS must be considered—such as the gait and bearing, the walk and tread; the honest, frank, manly man walks with firm tread, steady, and measured, without fear or hesitation; the proud man with head uplifted, moves loftily; the cunning man slouches, walks carefully, softly like a cat; the smart intellectual or business man moves briskly, straight on to the mark; the dull clod-hopper shuffles along slowly, he has nowhere to go, and he is going nowhere; an empty brained conceited fool goes "jaunty" with swinging silly bombast. The tone of the VOICE is an indicator of character. The sweet musical voice bespeaks joy and love; the soft, tender, plaintive voice—sympathy and kindness; the whining, derge of melancholy—disaffection, dissatisfaction, discontent, and misery; the loud voice—arrogance, pride, tyranny, passion; the plausible, suggestive voice—deceit, cunning, design; the shrill voice—the vixen, who will henpeck her husband; the hoarse voice—the sensual, the animal.

The *Temperaments* must be also considered, but as I have treated this on page 24 must refer you to that. But now—

What does the Face say?

1st.—What Dr. Jepson calls SIMILITUDE! is the likeness of one thing when compared with another, so that when man's face is compared with the animal creation, there is a marvellous resemblance, and invariably the *character corresponds*; hence you say, "how sheepish he looks," "he's as pleasant as a bull," "he's as stupid

as a donkey," "what an apish fellow," "he is pig-headed," "he rages like a lion," "he's as rough as a bear," "he's as sly as a fox," "he fawns like a lap dog," "he's as greedy as a shark," "as sharp as a hawk," "as proud as a peacock." Napoleon said, that Lowe, the governor of St. Helena, had the face of a Tiger-Cat, and a servant that rifled his pockets had the eye of a magpie.

Wonderful National Characteristics.

Englishmen	resemble the	Lion and Bulldog.
Irishmen	,,	Wolf, Pug Dog, and Lynx.
Welshmen	,,	Cat, Wolf, and Goat.
Scotchmen	,,	Camel, Fox, and Beaver.
Frenchmen	,,	Magpie, Monkey, Hawk, Poodle, and Greyhound.
Italians	,,	Spaniel, Leopard, & Nightingale.
Egyptians	,,	Magpie and Fox.
Americans	,,	Terrier and Eagle.
Russians	,,	Pig and Tiger.
Turks	,,	Leopard, Goat, and Elephant.
Germans	,,	Tiger, Calf, and Pig.
Prussians	,,	Rat, Hedgehog, and Buffalo.
Poles	,,	Lion, Poodle, and Racehorse.

The Head and Forehead.

This is most important; read the former lectures. The forehead and head is covered only by a thin skin, so that its shape is unmistakable. You may know a quick, keen observer by the large *perceptives*. A good draughtsman, artist, or writer by form and colour. A profound reasoner by large causality. A merry person by large wit. A benevolent person by high forehead. Spencer wrote: "Her fair ivory forehead, full of bounty brave;" so with veneration, firmness, self-esteem, &c.

The Language of the Eye.

Blue Eyes *(See page 26)* are generally generous, sincere, warmhearted, good natured, with love of adventure and courage, having refinement and taste, fond of art, beauty, music, pictures, and literature; patriotic, love of home, children, and passionately devoted to the opposite sex; when the flame of love is excited, clever diplomatists.

THE LANGUAGE OF LOVE.

By Mr. J. Dyson, Sheffield.

Thou art precious to me,
I'm delighted to see;
The grace of thy beautiful form.
From the glance at thy Eyes,
What raptures arise—
My Darling—I find thee a charm.

How delicious thy smile,
Thou art born to beguile;
There is grace in thy magical tread.
So queenly thy air!
Who with thee can compare?
By thee—I'm a "Love captive" led.

The tone of thy voice,
It makes me rejoice;
There is grace in the musical sound.
To be close to thy side,
My joy and my pride;
It makes me with raptures abound.

To delight in thy charms,
To dwell in thy arms;
Oh the grace of thy favour would be.
The joy of my soul,
For I cannot control;
My love and affection for thee.

The thoughts of thy mind,
They cannot be confined;
For the grace in thy face I can see!
It is sympathy's band—
I alone understand—
For no one can read it but me.

My love it is thine,
For thy love I pine;
Then speak it—or glance it my dear.
Express all I wish—
In a magical kiss—
And allay my emotion and fear.

Then give me thy heart,
And let me be a part
Of the grace that make heaven for thee.
'Tis thy love I implore,
I cannot ask more,
And that will be heaven to me.

Grey Eyes. Shrewdness, quick, perceptive powers, aptitude for business, buying and selling; love of music and beauty, for most arts and science.

HAZEL EYES. Quick, warm temper, soon jealous, with quick angry feelings, restless, ambitious, excitable, secretive, intriguing, often deceptive, bewitching, dangerous, proud, and likely to succeed in diplomacy or in business; able to penetrate into the secrets of others, and of gaining power over others, especially when the person is *thin*, and of a quick, nervous temperament. If the Eye is piercing and prominent, then the person is dogged and not soon appeased or gained if suspicious or offended.

DARK, OR JET BLACK EYES. Selfish, plodding, often silent, but thinking, planning, cunning. Cæsar said "I fear such." They plod on, feed sparingly, drink carefully, watch the points, 'play their cards,' insinuate, are very bland, deliberate, cool, calculating, deceptive. checkmating others, and securing themselves. They catch the simple and unwary; can appear almost like "an angel of light;" will look you through until you quail beneath their power, and once under their influence, they can manipulate you at will; such was that extraordinary man, Benjamin Disraeli.

THE EYE-LIDS AND EYE-LASHES. The Eye-lids close in sleep to protect the eye, and also to *shut out the world.* They close so quickly to protect the eye from harm and danger, that the '*twinkling* of an eye' is the emblem of quickness. The movement of the eye-lids also remove from the smooth, glassy surface, dust and impurities. Winking of the eye we often and unconsciously do: it moistens the eye and keeps it sensitive. Nature has lavished her richest charms and beauty on the eye and its adornment. The EYE-LASHES when long, not only protect from dust and too strong a light, but give a soft magical expression. Some of the handsomest men and women have long eye-lashes, indeed it is an essential to beauty; persons without, when the eye is closed, appear to be totally *blind.* Nothing so blemishes the face as a failure in the eyes.

THE LANGUAGE OF THE EYE. The eye expresses every emotion and passion the soul is capable of. Christ *looked* at Peter. He went out and wept bitterly. People *talk* with their eyes. The Artist can throw any expression on the canvass. There are loving eyes, amorous

eyes, languid eyes, confiding eyes, hopeful eyes, sympathizing eyes, passionate eyes, despairing eyes, pleading eyes, revengeful eyes, deceitful eyes, reproachful eyes, devotional eyes, roguish eyes, laughing eyes, *love* eyes. You may know any one *in love*, they look so—SILLY! The intellectual soul looks out through the eye. "The wild sparkle of the eye, as caught from high, and lighted with electric thoughts." When the eye is *too big*, *i.e.* "Goggle eyes,"—senseless stupidity is indicated; stony, dull, idiotic, and meaningless the glare.

A small eye never reveals the highly intellectual, noble soul, but penetration, cunning, or shrewdness, avarice, and meanness.

The *bloated eye*, standing out with fatness, indicates the glutton, libidiousness, drunkenness, and sensuality.

The *full brilliant eye*, beaming with the fire of love, and the light of intellect is the expression of manliness in its most lovely and majestic form. What power and glory, what joy and gladness, what intensity and determination, what honour and honesty, what courage and endurance, what devotion and confidence, what love and adoration, what passion and anger, what tenderness and sympathy. The eloquent speaker will have a large, full eye, standing out gloriously. So true is this that the eye is the very organ of LANGUAGE. *(See page* 14.*)*

THE EYE-BROW, when calm, smooth, forming a segment of a circle, and gradually tapering to a point near the temples indicates a gentle amiable disposition. If *straight*, and depressed near the nose, bad temper, sullen, morose; if straight but turning up in the forehead above the nose, producing a frown; fretful, peevish, sour; turning the sweetness of life into the bitterness of gall. When there is *an angle* in the centre, and it is *prominent* near the nose with the eye a long way under; it speaks of a strong will, great daring, enterprize and power. If the eye-brow is pretty straight until near the nose, forming an *angle* over the nose, and the eye-brows very thick and bushy, so as to throw the eye into the deep shade, then it means tyranny or a wicked spirit.

> "And where his frown of hatred darkly fell,
> Hope withering fled, and mercy sighed—Farewell."

The colour of the Hair.

RED HAIR. Warm, amorous, fiery, excitable, defiant, contempt of danger, love of praise, fond of intrigue and adventure, warm hearted, genial, demonstrative, sometimes rash and impetuous.

BLACK HAIR. Great energy, dogged, determined, able to endure, often dogmatic, overbearing, proud, arrogant, cruel, powerful, invincible.

LIGHT HAIR. If a real 'Blonde,' with hair almost white, soft, like beautiful silk—deliberate, slow, languid, loving, confiding, amorous. If light coloured, or wavy, or curly—then quick, clever, excitable, vivacious, active, passionate in love, enthusiatic, genial, thorough, dignified, jealous, energetic, cheerful, superior.

The Human Nose.

The length of the nose should be the length of the forehead. A *large nose* indicates power, physical and intellectual, as the case may be, one or both. The dilating of the nostrils will show temper, spirit, emotion, determination.—*Job* xxxix. 20. The nipped nose—weakness, disease, death, as in the case of consumptives. The nose is an infallible test. People with small noses generally have not much mental power. *The Grecian* or straight nose is considered the *handsomest*, particularly in men, as well as the most perfect; would represent art and literature. Still it does not mark strength of character equal to the *Roman Nose*, with the bridge highly raised; it displays courage, firmness, resolution, power to rule. The *'Hooked' Nose*—Jewish; the parrot nose, long and sharp at the extremity—stern, sharp, morose, watchful, acquisitive, suspicious, crafty.—*See General Booth*. The *'Pug'*, or Snub—vulgarity, obstinacy, sulky temper; also a kind of wit, conceit, disdain, daring, defiance, pertinacity, and impudence.—*See Lord R. Churchill*. The *Round Nose*, Musical.—See Jenny Lind and Sims Reeves. The *Long Nose*, careful and thrifty. The *Narrow Nose*, meanness, parsimony. The *Wide Nose*, longivity. Those who have large nostrils have a larger current of breath, and as the nose is the entrance to the respiratory organs, if large, is indicative of power, energy, strength, and long life. The *Snipe Nose*, keen, quick, inquisitive, penetrating, far seeing, wide-awake, hypocritical, selfish. The *Blooming Nose*, the

vulgar, sensual, inflamed, strawberry, deformed nose of the voluptious, the glutton, the drunkard. The *Energetic Nose* is a nose somewhat like a Grecian, between that and Roman. It is raised in the middle to an angle and comes at the point somewhat sharp. The Physiognomist can soon detect it. It gives great energy, quickness, force, sagaciiy, tact, and business talent to its possessor.

Wrinkles in the Forehead.

Perpendicular wrinkles shew application, profound thought, and great energy.

Irregular—broken and horizontal lines; shew weakness of the mind and indolence.

If *angular* and knotty, are marks of a fiery and impetuous spirit.

Parallel, regular, and not too deep, are the sure signs of intelligence and wisdom.

Circular in the upper part—dull and incapable of deep abstract thought.

A *circle* over each eye, the points forming a straight line upwards above the nose, shews genius, and the most luxuriant ability.

Cheeks and Cheek Bones.

The *high* prominent cheek bone is a sign of wakefulness and watchfulness. Almost every General is remarkable for this speciality.

The fleshy, round, thick, heavy cheeks of mature persons indicate strength, large vitality, a happy nature, and may also mark sensuality.

Thin, hollow, dry, sunken, contracted cheeks – a poor state of strength, and a highly nervous temperament; irritability and discontent.

Graceful, *undulating*, curved lines—wisdom, experience, thought, ingenuity.

Triangular hollows – envy, jealousy, moroseness, unpleasant, queer.

High cheek bones, well and *gracefully filled under* with flesh—kind, tender, sympathetic, generous. Of course trouble and disease will alter the face; the cheeks sooner than any other part. This must *be taken into* account.

The Lips and Mouth.

The *thick* lips—kindness, generosity; amounting almost to prodigality.

Thin and tight—firmness.

Open *in the centre* and *tight* at each side—eloquence, great talkers, fluent—See Spurgeon, Jno. Bright, Henry Ward Beecher, J. B. Gough, Wm. Morley Punshon, &c.

Cherry lips, like kisses.

Lips with *beautiful shape*, top and bottom, and a straight line between the lips, shew punctuality, order, precision, application, method; if also *turned up* a little at each side—dignity and pride.

Plump, fleshy red lips shew a tendency to voluptiousness.

Dry and projecting—keen, selfish, avaricious.

The *bottom lip* projecting may shew a quick, touchy, or ill tempered person, if crossed at all.

The *top lip* projecting a mark of goodness and virtue. When *the centre* of the *upper* lip gracefully rests on the lower, with an *elegant repose*, and a pleasing proportion and fitness, you have the *model mouth*, shewing sprightliness, genius, will, power, kindness, courage, dignity, and every noble, pure, and manly quality. This is the intellectual, the handsome mouth, and is a most delightful study. Pure are the sentiments, and delicious the kisses of such lips.

If a mouth is *very wide*, the person will drink like a fish; if wide, and have two lines at each corner forming a < (letter v), then the person will both eat and drink; a glutton and a *drunkard*. Men listen with their mouths open, and think with them closed. Happy people turn up their mouths at each side; Miserable people turn them down at the sides.

Chins and their Language.

The *projecting* chin—*positive*.

The retreating chin—negative, *energy* or *langour* easily seen.

A *pointed* chin will *on'y love one*.

Pointed and projecting chin will want to be *loved by one*.

Small chins are timid.

The *square chin* will love, and will *be* loved.

The broad square chin is the dangerous, sensual chin. Beware!

The *dimpled* round chin—the happy, merry, good, "I dont care!" Easy come and easy go! "If he does not come, some one else will; I dont care!"

The *double chin*—thrifty, careful, saving, selfish, and often sensual.

A *ponderous massive* chin—cruelty, as in Nero.

The *model* chin—pure in love, and true in life is the perfect *oval.*

The Teeth.

The *Teeth* are amongst the most important factors of beauty, and shew the state of health. Persons who have good constitutions preserve their teeth to old age. If digestive organs are not good, teeth soon decay. Teeth should be kept clean. Beautiful regular teeth indicate the same in character.

Rules of Health.

1st. When persons go from hot crowded buildings, they should keep the mouth closed, and breathe through the nostrils, so that the air may be warm by the time it reaches the lungs.

2nd. Persons who are liable to bronchitis, should wear on the *chest* up to the shoulders a *pack* made of cotton wool, encased in muslin, and fastened round the neck by tape. This is a hint worth more than gold, and will do more than all the physic in the universe.

3rd. Never lay in bed with the arms *over* the head, but put them either straight down by the sides, or across the chest.

4th. Never take heavy late suppers; persons may do so in early life, but you must pay the penalty, with compound interest in after life. Take advice—keep the digestive organs in good repair, and you shall be rewarded for your care. If you will take suppers, take light food, as boiled milk, &c.

5th. Do not drink strong tea or coffee; these are powerful excitants. Why should people in health drink strong decoctions of herbs 2 or 3 times a day? Herb tea is for physic. If delicate, nervous, sensitive persons will do it, they shatter their nerves, and then physic will be of little or no use.

6th. The use of *condiments* prevails to an alarming extent. The frightful amount of *mustard* used by some persons at one meal, would be ample for a mustard plaster. The lining of the stomach, the mucous membrane,

and the gastric glands are so very delicate and sensitive, that they should never in *health* be inflamed by irritants. Pungent peppers and high seasonings should be carefully and constantly avoided.

7th. *Alcoholic drinks* of every kind are a physical curse. Alcohol is one of the most powerful *irritants* known. Dr. Mann says that "Alcohol is *not* plastic food, therefore the healthy man acts wisely when he abstains altogether." Nearly every modern medical authority teaches total abstinence as the only sure path to health, while the experience of *millions* proves that it is so.

8th. As to the frightful consumption of *tobacco*, snuff, &c., it need only be said that the fearful amount of *money* spent should alarm all economists and thoughtful people, while the teaching of medical science is, that all *narcotics* are injurious to the nervous system, being *unnatural*. Sir Astly Cooper said, "If you will restore to artificial stimulants, then nature will abdicate the throne, and you must fly too, and depend upon stimulants; if you discard stimulants and depend upon nature, nature will then resume the throne, and all will work right."

9th. *Proper food* at proper times is important. Bilious people should avoid too much carbon, fat, sugar, &c. Scotch Oatmeal stewed in the oven 3 or 4 hours, taken with new milk is a splendid nutritious dish. The food question is one of great importance, and of course varies with the physical condition of each person.

10th. *Pure Water* is the best *beverage*. It is God given. The wise and beneficent creator gave it; man cannot improve upon it. No matter how coloured or flavoured, water is the *only* and the *proper* beverage for life and health.

11th. For *sanative*, *salutary*, and *sanitary* matters, pure water is indispensable; as its cleansing and healing properties are so palpable, when the body is kept clean outside. So it will heal and cleanse the organs of the body when taken internally.

12th. *Fresh Air* and *open-air exercise* is absolutely indispensable. People are strangely ignorant on this matter. Tens of thousands droop and die because they violate this first condition and essential of life. Open bed-room doors and windows; keep fire grates and

chimneys open ; turn down the bed clothes, and let in God's good, pure, sweet, fresh air.

13th. TIGHT LACING is a prevalent evil. Oh! silly cruel fashion. The natural form of a well-built woman is infinitely more beautiful and attractive than the 'spindle wasp waist' of a woman that suggests she will snap in two if she bends out of perpendicular, while as a matter of health, the ribs are crushed in, forcing stomach, heart, and all the organs out of place, and make it impossible to have children, without endangering the life and health of both mother and child.

14th. Keep the *Chest out*, double your fists, and send the elbows back, lift up the chest, and give the Lungs room and power. LADIES should have a good natural bust.

15th. *Do not hurry* or worry; go on plodding, not rushing. Thousands break down as the result of mental and physical *over-work*, *anxiety*, and *exhaustion*.

16th. Do not *waste or expend vital force*. Young men avoid *self abuse*; in God's name I warn you! Married persons avoid *excess*, for the sake of *yourself* and *family*. I caution you. I speak as unto wise men; judge ye what I say; before high Heaven be virtuous!

17th. An old Physician left a volume in which he said was the secret of *Health*. When the book was opened after his death it contained, it is said, these words:— Keep your head coal, your feet warm, and your bowels open, and you may laugh at Physicians. Reader! ponder over those words for five minutes.

POEMS.

BY J. DYSON.

SOLITUDE.

Oh! Solitude, sweet, once again I am thine,
Oh! Solitude, sweet, once again thou art mine;
Away up the mountain, away from the glen,
I have left the wild joy and distraction of men.
With strife and with care, I am weary and worn,
Seclusion I seek on this beautiful morn;
Away from the rushing tumult and throng,

How delicious to me is the lark's gushing song.
The Lark is aloft, thrilling up in the sky,
I'm alone in the mountain so rugged and high;
The bright rolling fleecy clouds hang overhead,
The soft mountain heather beneath me I tread.
The grey rock so massive, with moss rich and green,
What exquisite rapture is caused by the scene;
Oh, silence profound, I feel thy sweet spell,
The joy of my heart no language can tell.
The moments are brief, but enjoy thee I will,
Of solitudes, nictar, my soul take thy fill;
Ah, me! I must go; the moments move on,
Ah, me! I must go; it is time to be gone.
I must back again go to the routine of life,
I must back again go to the conflict and strife;
There are *loved ones* awaiting, so precious to me,
There are loved ones awaiting, my coming to see.
There is work to be done, I must then play my part,
I will have a strong hand, I will have a brave heart;
I must work with a hearty good will and with zest,
The moments are flying, 'twill be soon time to REST.
Then away from the conflict, away from the strife;
From conflict to victory, from death unto life.

THE LANGUAGE OF LOVE AT EVENTIDE.

When first I saw thee, darling,
Thy brow was smooth and fair;
When first I saw thee, Polly,
There was not a wrinkle there.
But now I see the furrows, pet,
So plainly on thy brow;
As years go by they deeper get,
Yet, love—thou charms me now.

Those lines so deeply written,
Speak plainly of the past;
With love, we both were smitten,
With each, our lot was cast.
Ah; many a storm we've weathered,
Together since that day;
But if the track be measured,
There's been *sunshine* on the way.

'Tis true we have had trouble,
A *bitter* draught to sup;
The lot of life is *double*,
There is *sweetness* in the Cup!
When in those days of sorrow,
For help we used to pray;
God brightened our to-morrow,
And gave strength for the day.

When first I knew thee, darling,
Thy brow was smooth and fair;
Tho' now deep lines my Polly
Are deeply written there.
Yet still thy love increasing,
As life grows on apace;
Thy constancy unceasing,
Gives *beauty* to thy *face*.

THE PLEDGE OF IMMORTALITY.

A BUTTERFLY.

Pretty little fluttering thing!
So harmless—thou hast got no sting:
Cull the sweets of richest flowers,
Lightly bask thro' sunny hours
Spread thy gaily-painted wings,
Summer joys thy presence brings;
Child of beauty, frail and fair,
Take of life thy little share.

Dost thou palpitate thro' fear?
Dost thou think that danger's near?
Nay, I will not do thee harm—
For me thou hast a heavenly charm;
God Almighty, by His power,
Gave thee life's short passing hour!

May no childish sport despoil
Thy beauty, or thy plumage soil;
Tender nursling, thou art free!
Harmless child of liberty.
Thou art born for joy and pleasure,
A gem thou art, a perfect treasure;
With thy trembling, fragile wing:
Oh, thou precious little thing!

On thy mission speed away;
Go with silent truth, and say
To every thoughtful child of man—
"Learn from me Jehovah's plan:
I was a worm, and earth-ward bound,
A grave of chrysalis I found,
And slept in death, enwrapt in clay,
Until my Resurrection day!

"'Twas God who set the captive free,
'Twas God who gave new life to me!
No more to earth clay-bound I cling,
But bask in light, on airy wing.
'Midst flowers of paradise I fly,
The power of God I glorify!

And so, poor mortal, thou must die,
And in thy grave most surely lie;
But soon thy sleeping night is past—
Awake! it is th' Archangel's blast!

"No more an earthly pilgrim thou—
An Angel-spirit thou art now.
Then lift thy pinions, spread thy wing,
Soar aloft—with angels sing;
The butterfly the pledge doth give
That ransomed men again shall live,
In robes of light and beauty drest,
In Heaven, with God and Angels blest!"

I LOVE THE MERRY, MERRY SEA.

I love the sea, the merry, merry sea!
With dashing waves, all leaping, wild, and free;
It makes me laugh, my heart it bounds with glee,
To watch the sea, the merry, merry sea!

It rolls, it swells, it dances proudly near,
A thing of life—defying—without fear!
How grand to see it dashing on the rock!
And breakers hurl the spray in fury back!
Yet it returns, undaunted, bold, and free:
O yes, I love the merry, merry sea!

I love to watch its reckless moving face,
When lashed by winds it heaves with nervous grace!
'Tis deep, and strong, unconscious of its power,
Triumphantly it laughs in danger's hour;
I love to hear the thunder of its roar,
And join its play so graceful on the shore.

'Tis a giant great, rejoicing in its strength!
A gentle child when all its rage is spent!
Like diamonds bright, its waves appear at noon,
But softer far reflecting back the moon.
It always laughs! 'Tis deep, and wide, and free:
O yes, I love the merry, merry sea!

The ocean vast, the mighty, mighty sea!
Is like a book, where truth is plain to see:
Springs, rills, and brooks make rivers wide and deep,
With onward flow, seaward they always sweep.
And such is Life! we float on with the tide,
Then reach at last Eternal ocean wide.

I love the sea, the solemn, solemn sea!
It melts my heart, it whispers now to me;
It makes me weep, for time will shortly be
Lost in the great and vast Eternity!

GOOD JOSEPH STURGE.

Written on seeing his Monument at Birmingham.

Oh thou prince of princely men!
When shall we see thy like again?
Men like thee, alas, are rare,
Where is thy fellow—tell me where?
So courageous—sternly brave,
Men from chains and wrong to save!
Tender, too—like Christ—to win
Men from sorrow, shame, and sin;
With a life so bright and pure,
An ensample, safe and sure;
A manly man, who knew no fear,
With fawning, cringing, shams severe,
A champion thou to deal with wrong—
A very giant—stern and strong;
Like a conqueror hurling down
Rampant error with thy frown,—
Yet so gentle—like a lamb—
Ensign thou of peace to man.
For thy philanthropic part,
For the goodness of thy heart,
For thy patriotic strife,
For thy grand heroic life!
Let the world with love admire,
And thy spirit all men fire;
That the time may come apace,
When the ransom'd human race—
Shall the joys of concord share,
And with emphatic voice declare—
Each man is FREE—EACH, ONE and ALL!
And NATIONS FREE—ALL FREE from thrall!
Then shall mankind "Learn war no more,'
And then WARS' horrors will be o'er;
So crime, and sorrow, both will cease,
All hail!—thou Olive Branch of PEACE!

SEND SEVEN STAMPS FOR "TRUTHS FOR THE MILLION."

ADDRESS:—

J. DYSON, Phrenologist and Lecturer,

44, TILLOTSON ROAD, HEELEY, SHEFFIELD.

J. DYSON'S
MYSTERY OF SLEEP,
AND
WONDERS OF DREAMLAND.

The evidence and condition of LIFE is Movement, Activity, Intelligence, Consciousness, Wakefulness. DEATH is the opposite—Inertion, Inactivity, Unconsciousness, Repose.

SLEEP is an *intermediate* state between Life and Death.

Death is called *Sleep!* falling asleep—"*Asleep in Jesus.*" Sleep is the *image* of death.

Birth and Death are the Alpha and Omega of LIFE.

Night indicates the *stages* on the journey from one to the other, and *sleep* provides *refreshment* on the way.

THERE ARE TWO CONDITIONS OF SLEEP—1st, Perfect; then the Brain is in a state of *Torpor*, and also all the *voluntary* organs; all are dormant except the involuntary or vital organs, such as breathing, pulsation, digestion, &c. Perfect sleep is *metaphysical*, but *not organic death.* Metaphysic means the Science of the Mind; Psychology is the Science of the Soul. 2nd, Imperfect sleep; then some of the organs of the brain are awake, some are in repose; then we DREAM. *Imperfect health* yields imperfect sleep—short, feverish, unrefreshing, with quick nervous twitchings of the muscles; misery, imaginations of terror or gloom, phantoms of ugly forms, death and the grave: disaster and dread, startle and affright, and affect both mind and body, producing palpitation and fluttering of the heart, and often instant death.

Tupper's description of a Dream.

"In the silent watches of the night,
Calm night that breedeth thoughts;
When the task weary mind disporteth,
In the careless play hours of sleep—
I dreamed:—
Then I noted adders in the grass,
And pitfalls under flowers;

And chasms yawned among the hills,
And the ground was cracked and slippery,
While yelling grissly shapes of dread
Came hunting on behind.
Then the hill whereon I stood
Split asunder, and a crater
Yawned at my feet:—
Black, deep, and dreadful,
Fenced round with ragged rocks;
Dimly was the darkness let up by
Spires of distant flame.
I saw below a moving mass of life
Like reptiles bred in corruption,
Where all was terrible unrest,
Shrieks,—and groans, and thunder!"

Perfect sleep is a luxury; nature recruits and renews; she banquets on sweet rest, and gathers new strength: then body and mind refreshed, sleep flys away. All langour is gone; nature, like "a giant refreshed with new wine," with buoyant exultation rejoices to run the race, and with triumphant defiance prepares to fight the battle of life.

NIGHT is the time for sleep. "Ye are the children of light and the children of the day; we are not of night nor of darkness; therefore let us not sleep as do others, but let us watch and be sober, for they that sleep, *sleep* in the *night*." 1 *Thes.* v. 5. Jesus said—"I must work the works of him that sent me while it is day, the night cometh when no man can work." At night men cease work. All nature is hushed to rest. In the morning NATURE awakes; birds sing, cocks crow, bees hum, cattle low, flowers open, the sunbeams kiss the dew bespangled herbs, and "*man* goeth forth to his labour until the *evening*," then he returns weary, worn, languid, and tired. He desires to lie down and rest. Sleep shuns the light and embraces darkness. The Queen of night sways her sceptre, and under the enchantment of its magic spell, man welcomes "Nature's sweet restorer,—balmy Sleep."

Sleep & Death.—A German Alegory.

"One evening the angel of sleep,
And the angel of death rested together
On a hill, near the homes of men.
The angel of sleep, with gentle hand,
Scattered slumber—
And sweet sleep fell on all;
The infant in the cradle,

And the old man on his staff—
All slept!
Then the sick forgot their pain,
And the weary their toil.
Said the *angel of sleep*—
When men awake they will bless me,
And call me their friend and benefactor!
The *angel of death* heard this with grief
And tears, and exclaimed—
'Alas! I cannot rejoice in the gratitude of men.
All mankind denounce me as their
Cruel enemy, the spoiler of all their joys.'
'Oh! my brother' said the angel of sleep—
'All the GOOD when they awake from death,
Will discover that you have been their true
FRIEND and benefactor!'
'Oh! said the angel of death,
Then we are indeed brothers;
We are both God's messengers!'
The angel of death brightened,
And the two angels embraced each other."

When the body is *growing* we require more sleep than when *manhood* is attained. If persons in advancing life are getting stouter, there is a greater tendency to *sleep*.

Perfect health is when the food taken, with perfect digestion, keeps the body in *equipoise*. Then a person can do most work with wakefulness and zest; otherwise people say I never feel rested.

Sleep and *Stupor* are not the same. *Sleep* is *natural; Stupor* is the result of *disease*, or *narcotics*.

All *animals* SLEEP, also *Fishes*.

Geese are better than Watch Dogs; they sleep *lightly*. They saved Rome from the soldiers of Bren-nus.

Excitement and *activity* keep people awake.

Inactivity and the *cessation* of *mental interest* send people to sleep. A warm church, an inactive brain, and a dull monotonous Preacher, with a dry sermon, would send any *ordinary mortal* to *sleep;* while a comfortable building, an intelligent listener, a bright attractive musical speaker, and a splendid subject like "Sleep, Dreamers, and Dreams," would make it impossible for any one to sleep, unless they were as tired as a dog, as hollow as a drum, as sleepy as a pig, and as *fat* as a *bladder* of LARD.

Cold induces sleep. Heat induces sleep. A heavy meal induces sleep. Monotony induces sleep. Narcotics induce sleep. It is best to lie on the right side to give the heart more play.

In sleep, the *circulation* is *slower*, and the *respiration* of course is *lessened*. People may sleep in any *posture*, even on horseback, or on the bough of a tree; riding on the shaft of a cart, or in other awkward or dangerous positions. Persons also walk, work, write, sing, and converse in sleep, but more on this hereafter.

The body or the organs may be rested without sleep; the stomach by abstinence, the body by reclining, and also the limbs, but the BRAIN can only be rested by SLEEP.

Man is a bundle of habits. Habit extends largely to even sleep. To awake early or late! to sleep short or long! to awake at a certain time, almost to the minute, especially when we are going on an excursion, or with a pic-nic party. There can be no doubt but that early rising is an advantage; but then people should go to BED early. One hour's sleep before midnight is worth two after it. This is called "beauty sleep."

"Early to bed, and early to rise,
Makes a man healthy, wealthy, and wise."

Poor Richard says—"If a man gets up late, he may trot all day, but will not overtake his work by night." The French have a rhyme:

Rising at five, and dining at nine,
Supping at five, and bedding at nine,
Bring the years of a man to ninety and nine.

Franklin calculated that in Paris alone £4,000,000 per year could be saved, if people would use daylight instead of candles. Then what about Gas Bills?

It is a Phrenological fact that the *reasoning* faculties are sooner asleep than the *imaginative*. Persons sooner sleep under a sermon or lecture, logical or theological, than where the imagination is in lively exercise by—

Anecdotes and Illustrations.

A Methodist Preacher observed a number of folks asleep during the sermon. He stopped, and shouted a fire! a fire! Where, where? cried out some of the people alarmed. He replied, "There is a FIRE in hell for all people who sleep under the ministry of the Gospel." Another Preacher observing persons sleeping, stopped,

and in a whispering tone said "Silence! silence! children, if you make so much noise you will awake all the old people who are asleep." This had the desired effect. Dr. South, preaching before Charles II. and his court, observed both King and nobles asleep. He shouted three times "Lord Lauderdale!" who sprang to his feet. Dr. South said "My Lord, I am sorry to interrupt your repose, but I must beg of you not to SNORE quite so loud, lest you awaken His Majesty." This answered its purpose. Lassenius, the great preacher, could not keep his people awake, so he pulled out from his coat pockets a shuttlecock and battledoor, and commenced playing in the pulpit. Those awake elbowed those asleep and said "wake up, he's playing at shuttlecock," he ceased. All the congregation were standing with hands up, eyes and mouths wide open. He said, "I come to preach to you about God and the devil, Heaven and hell, Life and death, Christ and Salvation, and you fall fast asleep; but if I play the fool in the pulpit, then you are all attentive."

The Brain contracts in Sleep.

A man had his skull *trepanned*, his brain was observed to SINK when asleep, and swell out when awake. The quantity of blood, and also the rapidity of circulation are both diminished in the brain during sleep, hence—

Sleep is the best cure for Head-ache!

The *recumbent* position also enables the blood to flow more easily to the brain.

Sleep may be *induced* by alcoholic drinks, *tobacco*, darkness, silence, cold, heat, monotony, heavy meals, (how people sleep after their Sunday dinners.) Also by absence of *stimuli*, or interest to the faculties of the mind.

Sleep is *retarded*, prevented by tea, coffee, anxiety, business pressure, study, mental excitement or exhaustion, joy, grief, love, passion, *excessive watching*, waking, &c. We spend about one-third of our time in sleep. A man who lives 60 years sleeps 20 years! and many people are half asleep when they are awake. Think of it! Now listen to—

The Gospel according to "Punch."

"Eight hours' *work!*
Eight hours' *play!*
Eight hours' *sleep!*
And eight "BOB" a day!"

Children sleep sounder than aged people, and much longer. Stout, full bodied people, and nervous or excitable, who soon exhaust, require considerably more sleep than others.

Temperaments have much to do with sleep, so that it is *absurd* to prescribe.

One Rule of Sleep for everybody.

The Lymphatic get most sleep. These are the persons to read novels, recline on couches, nap after dinner, never push, rush, or hurry; languid in action, thought, and speech; easy going, "happy-go-lucky." But the *nervous* or *sanguine*, the quick, restless, emotional, excitable, sensitive, full of vivacity; these sleep *least* and yet *require most*. They sleep lightly, are soon awake, grieve them, give them excessive joy or the anticipation of great pleasure, or the prospect of great sorrow, then FAREWELL SLEEP!

Nature, however, has arranged that *ultimately* all cases of *excess* resulting in physical exhaustion shall be *restored* by the magical influence of SLEEP! Then torturing pain, hopeless despair, and passionate grief find peace, rest, and refreshment in delicious sleep. Oh! the poor culprit, condemned to die, will sleep soundly, though within a few brief hours of the GALLOWS.

Most animals *lie down* to sleep. Horses *stand* often, and birds roost generally on *one leg*.

PLANTS *sleep*. Their leaves droop, petals close, and protect the tenderest part until the warm sun rays shall kiss them again into full bloom and beauty.

Animals DREAM! Dogs bark, and display great emotion.

Infants DREAM. They smile, laugh, cry, start, and show signs of fear; they also suck as though at their mothers' breasts.

The Angel's Whisper.

An Irish Melody.

"A baby was sleeping,
It's mother was weeping,
For her husband was far
O'er the wild raging sea;
Said the mother, my darling,
The smile that I see
Is a proof that the angels
Are whispering with thee.

Oh! say thou would'st rather
They'd watch o'er thy father,
For I know that the angels
Are whispering to thee."

Some persons can be set on dreaming by persons whispering in their ears, or talking to them while asleep.

Love and Hatred in Dreams.

Passion, hatred, and revenge are feelings worked up to a frenzy in sleep. *Love* also is thus depicted by Macnish—"Men who are in love dream more frequently of this, fancying themselves with their lover, and enjoying happiness more exquisite than is compatible with the waking state—happiness in short little removed from celestial. Such feelings pervade the female breast with equal intensity; she may have her spirit filled with the image of her lover, while her whole being swims in the ecstasies of impassioned, yet virtuous attachment. At other times this pure passion in both sexes may be blended with a grosser physical character of pleasurable sensation exaggerated by sleep."

What is Nightmare?

A painful class of Dreams, with difficulty of the respiratory organs, giving a sense of weight on the body, or a desire to run or shout, but cannot. It is always a feeling of dread and oppression. It is caused, no doubt by a partial stoppage of the circulation. Those who are healthy have the mind at ease, and go to bed *without* suppers, are not likely to have it. It is dangerous. Persons with *weak hearts* may die in this state.

The Wonders of Somnambulism.

In this condition people do strange things. Some of the Organs of course are asleep, others awake, are so excited that the force stimulates into action one or more of the muscular organs. Sometimes the dream will call into full exercise, command, and control the whole body. This may be done, 1st, with perfect unconsciousness; 2nd, persons walk and see; 3rd, walk, see, and hear, yet are asleep all the time. Some also could smell and talk, have written sermons, &c., so that in this state and stage, *Somnambulism* is as *near* wakefulness as slumber can be. These subjects are generally nervous and excitable persons. Females are most liable from *amenorrœa*, or other mental irritation. It may arise from indigestion,

hysteria, or mental emotion; they get into the greatest danger without fear. They are not conscious of danger, consequently are not afraid.

"You see her eyes are open,
Ay, but their sense is shut!"—*Shakespeare.*

Some curious cases of Sleep Walking.

A gentleman dreamt that his house was on fire, he got up, dropped from the window, and went to the Police Office to tell them, when lo! he awoke.

A clergyman used to get up, light his candle, write sermons, correct them, interline them, and go back to bed, asleep all the time.

A boy dreamt that he had been to the cliffs, had taken a nest with five young ones, and had put them in a coal basket in the kitchen. When he related the dream to two bed fellows, they noticed his hands were scratched and bleeding, and they found in the kitchen the five young ones. He had actually been, and climbed where under other circumstances it would have been impossible and had secured the nest. It is *dangerous* to *awake* somnambulists *suddenly*.

Sleep talking.

Some have in this condition revealed secrets they could not be induced to breathe when awake.

"And Hugo is gone to his lonely bed,
To covet there another's bride;
But she must lay her conscious head,
A husband's trusting heart beside.
But fever'd in her sleep she seems,
And red her cheeks with troubled dreams,
And mutters she in her unrest,
A name that she dare not by day;
And clasps her lord unto her breast,
Which pants for one—away!"

Trance Sleep—What is it?

Trance seems to be *fainting in sleep*, with wonderful, partial, almost entire suspension of animation. This is a great mystery, but it sometimes occurs. During its continuance, the body is cold, rigid, colourless, motionless; even pulsation and breathing seem to be over. In such a condition persons have remained for days, and some have been buried alive. A young woman was reported dead. The doctor, though he found her

cold and laid out, suspected that she was not really dead, and ordered that the coffn should not be fastened down until putrefaction set in, and he would see her, which he did daily for five days. On the fifth day he noticed that the cover had been moved slightly; in two hours after one arm was drawn up a little, she soon began to move and then awoke, and gradually recovered.

Wonderful Dreams of the Bible.

Undoubtedly God has spoken to men in Dreams and Visions of the night. *Job* xxxiii. 15. Dreams have been an important factor in the accomplishment of the Divine purposes. See the dream of Abimelech, *Gen.* xx. 3. Also Jacob's dream, Bethel, *Gen.* xxviii. 12, and the following passages, *Gen.* xxxi. 10, 11, 24, *Gen.* xxxvii. 5 to 10, *Gen.* xl. 5, 8, to end, *Gen.* xli. 1 to 44. God spoke to Solomon in a dream. 1 *Kings*, iii. 5. God gave Daniel "understanding in all visions and DREAMS." *Daniel* i. 17. See also *Daniel* ii. 4, 19, 28, to 30. *Joel* ii. 28. Also *Matt.* i. 20, *Matt.* ii. 13, 19. Peter fell into a TRANCE. *Acts* x. 3, also 9 and following verses.

Remarkable Dreams. Maria Martin!

Maria Martin was taken from her home at Polstead, Suffolk, by her sweetheart, Wm. Corder, in 1827 He pretended that he had married her, but the family not hearing from her were suspicious and alarmed. Her mother dreamt three successive nights that she had been murdered and buried in the "Red Barn," a building on *his* mother's farm. The mother insisted that the floor should be dug up; there they found the body of Maria in a sack. Corder who had married and settled at Ealing was arrested. He confessed, and was executed.

Lost Money found near Newark.

Two gentlemen were driving home, when about ten miles from Newark they both got out to gather herbs on the road-side, then proceeded home. It was discovered that one had lost his purse, and the other dreamt that it was under a tree on the road-side. They drove back, and when near, the gentleman recognised the tree he had seen in his dream, and lo! there was the purse.

The Swaffham Tinker's Dream.

About 300 years ago, a Tinker at Swaffham, in Norfolk, dreamt three times that, "if he took a journey

to London Bridge, he would at a certain spot meet a person who would tell him something of great importance to his future prospects." His wife remonstrated and ridiculed him, notwithstanding, he made the journey on foot, 90 miles, which took him three days. He stood on London Bridge all day, the next, and the next, and towards night both his confidence and patience were gone. He thought, what a fool I am, I will return home in the morning. Just as he was about to leave, a stranger who had noticed his anxious dogged looks, asked him "what he was waiting there for"? After some hesitation he told him the particulars of his dream, and that he had been there three days, but dare not tell him *how far* he had come. The stranger advised him to go home and not be so simple. Said he, "If I were so silly I might actually go 100 miles on a similar errand. I dreamt three nights this week that if I went to a place in Norfolk, called Swaffham, and dug under an apple tree in a tinker's garden, on the north side, I should find a box of money, but I've something else to do. No! no! go home my friend and work." Away went the tinker, he dug under the apple tree in his garden; he found an *old Chest full of money*. On the chest was an inscription. He quietly cleaned the box and put it at the door, when some boys came from the Grammar School, and looked in as he worked, he asked them to read the inscription. It was as follows:

"Where this stood,
Is another twice as good."

He dug deeper, and found another larger. He was thus a wealthy man. Grateful to the good providence of God, he built a new chancel to the church, and to this day in Swaffham Church is shewn the marble monument of the Swaffham tinker.

Strange Evidence of Immortality.

The Duchess de Mazarine, favourite of King Charles II, and Madame de Beauclair, favourite of his brother James, afterwards James II, were the belles and beauties of Court at Whitehall. Rivals in early life, they became attached in after life. Both were *Free thinkers*, as they styled themselves, and professed *not* to believe in *Immortality*. They agreed that the first to die should visit the other, if such a condition was real. The

Duchess died first. Years passed away; Madame Beauclair did not fail loudly to declare her total disbelief in Immortality. One night late, Beauclair sent her groom to a lady friend with the message, "If she wished to see her alive she must come immediately." She asked the groom if his lady was ill. He said, "So far as he knew she was in usual health." She returned a message, that "she was not well, and feared to venture out so late." The groom returned with his mistresses lady's maid, who delivered a casket containing Madame Beauclair's watch, necklace, and jewels, with a regret that she would not go, and that she could not see her on the morrow. The lady and a friend at once started. Madame Beauclair was sitting in a chair near the bedside. She said, "You will soon behold me passing into that eternity which I doubted, but of which I am now assured." She appeared well in health, and said she felt no inward disorder. Her friends tried to divert her thoughts by conversation. She said, "Talk no more of such things, my time is short; I *dreamt* that my dear Duchess Mazarine was talking. I awoke, and there she stood in that corner. She seemed to float round the room, then standing beside that chest she looked at me with sweetness and said:—'Beauclair, between the hours of 12 and 1 to-night you shall be with me.' She vanished away."—The clock struck 12. There was no sign of illness, so her friends began to say it was all a delusion. Suddenly her countenance changed, she cried out—"Oh, I am sick at heart." In half-an-hour she was dead.

Important Enquiries.

1st.—Has the soul (the spirit of man) any *shape* or *form*, likeness, or appearance? if so, what? It seems likely from inference and Scripture, that the appearance of the soul or spirit would be precisely the same as the shape, appearance, and features of the physical body, *i.e.*, the soul and the body if separated, and placed side by side, would be precisely the same to all appearance—one the counterpart of the other, with this difference, one would be *material*, the other *immaterial*, etherial, spiritual. The one could be grasped, felt, handled; the other could not. Jesus said (*Luke* xxiv. 39,) "A spirit hath not flesh and bones as ye see me have." How else could we *know each other* in the future state. The whole Scriptures support this view. See *Luke* xvi. 23.

2nd.—Is it possible to see spirits? I am no *spiritualist*, never saw a spirit, and am sceptical on these points; nevertheless would hold my own prejudices and opinions in abeyance. The Scriptures teach that spirits have been seen, both angelic and human; read both the Old Testament and the New. "Are they not all ministering spirits?" See *Daniel* vii. 9, 10. *Psalm* ciii. 21. 1 *Kings*, xxii. 19 to 23. *Psalm* lxxviii. 17. Read how Elisha's servant had his eyes opened, 2 *Kings* vi. 15 to 17. Then there was the chariot of fire, and horses of fire, "*and Elisha saw it.*" 2 *Kings* ii. 12. Then again at the transfiguration—*Matt.* xvii. 1 to 4; "there *appeared* unto them Moses and Elias, *talking* with them."

3rd.—Credible persons declare that under certain conditions and circumstances, they have seen spiritual manifestations, and certainly many of our dearest friends have declared they saw angelic, beatific, seraphic, glorified, and heavenly realities. They were neither asleep, unconscious, or delirious when these declarations were made. If therefore these things are revealed to the senses when on the verge of death—

Is it possible for the mind to be so sensitive and spiritual as to see spiritual objects.

It may be so in life as well as in death. Psychological phenomena is so mysterious, that one cannot, dare not be dogmatic, or say what may, or may *not* be. Certainly, only a thin veil separates the present material and physical from the spiritual and eternal. The wise man will prepare himself for Mount Zion, "The city of the living God; the Heavenly Jerusalem; the innumerable company of angels; the general assembly of the first born, and *God* the judge of all, and the *spirits* of *just men made perfect*, and JESUS the mediator of the new covenant."

Dreams prove man has a soul.

Shakespeare said, speaking of the sleep of death—

"To Sleep—perchance to dream,
Ah! there's the rub."

If man had only a material body, he could not dream. Is it not then likely that the mind that is living, acting, thinking, when the body is asleep, and which asserts its power, and manifests its operation and influence, when some of the mental faculties are dormant, while others

are active, will also live and be active when all the organs of the mind and body are *asleep* and *dormant* in *Death?*

"The soul of origin divine,
God's glorious image freed from clay;
In Heaven's eternal sphere shall shine,
A star of day.
The sun is but a spark of FIRE,
A transient meteor in the sky;
The soul immortal as its sire,
Shall never DIE."

THE BITTER AND SWEET OF HUMAN LIFE.

BY MR. J. DYSON, LECTURER.

Is there anything sweet in life?
I ask 'mid care and anxious strife;
The bitter part I know full well,
But where is sweetness—who can tell?
You softly whisper—"Life's a dream—
A picture bright—a poet's theme!"
Cease! life is stern—it is severe,
With many a pang and many a tear;
A flow'ry path, where thorns abound,
Enchanted, fair—but treacherous ground.
Keen disappointment, pain and loss;
A conflict fierce, a heavy cross:
Distraction wrings the aching heart,
None are exempt—all bear a part;
You cannot find a tearless eye,
Or breast that never heaves a sigh:
Friends are unfaithful—foes they prove;
—The faithful ones—afar—remove:
—The idol child is snatched away,
—The softest pleasures soon decay;
—The opening day with promise bright,
—A phantom proves—a lonesome night;
—A fortune won by toil and sweat,
—Takes wing and leaves encumbering debt:
—Or when the competence secured,
—'Tis shattered health the prize procured.
Some struggle hard for daily bread,
The mass, untaught, in rags—ill fed.
Low ignorance breeds deeper crime,
And vice is polished as you climb!
In haunts of squallor, sin appals,
'Tis flagrant—found in stately halls.
Strong drink—the curse—the BITTER thing
The venomed serpent, with a sting;
All classes writhe with painful smart—
Strong drink is Satan's poisoned dart!

Lo ! sickness marks the good you prize,
And pain upturns its pleading eyes !
Miasma floats with subtle breath—
The living die—ALL—haste to DEATH !
With bitter failures all around,
Oh where can sweetness here be found ?

My brother, cheer ! be not dismayed !
Hope—be strong—be not afraid !
Sad thoughts will overwhelm thy soul,
Assuage thy grief—thy fears control ;
'Tis true, that in this world of change
Sin's blight is found where'er you range ;
Gall mixed in every cup of life—
Dark track-marks shew each mortal strife.
But hark, my brother, to the sound
Of music, where true bliss is found ;
The singing birds are on the wing—
Oh ! list to notes that angels sing :
Lift up thy head, and look above,
The darkest clouds are fringed with love :
The day-spring from on high appears,
And dawn dispels thy brooding fears.
Enraptured with the glorious light,
The soul is filled with sweet delight;
In loves's ecstatic sunshine bask !
Amazed once more the question ask—
Oh where can sweet on earth be found ?
'Tis here—the feast—sweet fruits abound !
" The Lord is good "—" Oh taste and see ! "
This is the banquet—feast with me !
Now I have found the living vine,
Delicious is the heavenly wine !
To Pisgah's altitude I climb ;
'Tis grand—'tis glorious—'tis sublime !
Oh leave the darksome vale of tears,
Come leave thy dark foreboding fears ;
Leave all thy bitter griefs behind,
'Tis here sweet rest alone you'll find.
Now tell me if thy soul is blest ?
Oh tell me what is sweetest—best ?
The bitter part I know full well,
But what is sweet in life ? come, tell.—

" 'Tis SWEET to feel the glow of health.
Far sweeter than the rust of wealth ;
'Tis sweet to know you can depend
On some true, trusted, loving friend ;
One closer than a brother dear—
'Tis sweet to know is always near.
'Tis sweet in life's most trying hour
To trust in God's Almighty power :
'Tis sweet to feel along the way,
Thy strength proportioned to thy day.
The sweetest luxury is this—
To turn men's sorrows into bliss ;

'Tis sweet in darkest hours of sin,
To know that God and Truth will WIN.
A conscience void of all offence,
The sweetest, surest soul's defence.
'Tis sweet to have a 'home' replete,
Where true love makes the bond complete.
'Tis sweet to have within the breast,
The answer to the living test;
Adopted—pardoned—reconciled
In Christ—a favoured, loving child!
Than all life's treasures—sweeter this—
For this alone is perfect bliss.
'Tis sweet thro' all life's change to prove,
How faithful God's unchanging LOVE!
'Tis sweet to know life's mystery—still
Unfolds—according to His will.
'Tis sweet when all the journey's past
To softly sink to rest at last;
Triumphant—wave the hand in peace,
And smiling die—when life shall cease:
'Tis sweet—by angels borne on high—
To reach the home beyond the sky.
Oh, HEAVEN, the HOME of all the BLEST!
Oh, HEAVEN, how SWEET—how SWEET the REST!
The STREAM of LOVE on earth is SWEET!
In HEAVEN the SWEETNESS is COMPLETE!"

THE GRAND OLD HILLS.

Oh! these everlasting Hills!
With their many winding rills!
Bleak and grand—Yes, wild and free,
These glorious hills are dear to me.
In summer days, in sunshine blaze,
When gilt with light, ye dazzle bright;
The richest purple skies surround,
With radiant glory ye are crowned.
Then in the silence of the night,
Like silver, burnished with moonlight;
Or when the dark clouds brood and lower,
The "Storm King," rides in all his power;
'Mid thunders crash, and storms so wild,
When strong men tremble like a child;
'Tis then ye stand, unmoved, serene,
'Tis then your grandeur best is seen,
Ye seem to smile at fury's blast,
Ye seem to laugh when storms are past;
The storms pass by, they melt away,
But ye remain—aye stay for aye!
Ye are as in the ages gone,
No altered mark can time make—none!
Our Fathers in their childish glee,
Danced on your summit, blithe and free,

And in their manhood's fullest prime,
With manly steps your heights did climb;
Then bent with age they could not soar,
Alas! their climbing days were o'er:
Yet then, they gazed with tearful eye,
They wept to think how time doth fly;
Ye brought to mind days long ago!
Ye fill'd their souls with sacred awe:
Our Fathers in their graves do rest,
In Heaven—at Home—they now are blest.
But ye are still as in the past;
Oh say will ye for ever last?
"No, No!" I hear the hills reply:
"Just as mankind both live and die;
"So it will evermore be found,
"That nature's circle moves around,
"And, as the circling year is gone,
"Age after age is passing on;
"Fulfilling each God's high behest,
"By which a ransom'd world is blest.
"Then, time shall cease, and nevermore
"Duration measure, time is o'er;
"Then, mountains hurled perchance may be
"Down deep and lost in yonder sea;
"The general wreck will all involve,
"Then, mystic prophesies shall solve;
"The very earth may fly away,
"Material forms refuse to stay:
"But God will live, and reign on high,
"And souls will live—they cannot die!"
The harvest time mankind shall see,
(Oh, what a harvest then for me!)
They that to the "Wind have sown,"
Will find their golden seed time flown;
But they who scattered with their tears,
Precious seed 'mid doubts and fears;
Will find accumulated treasure:
A harvestful! eternal measure!
And on the everlasting hills,
Shall drink from the perennial rills;
The fountain head of life is this,
The consummated, perfect bliss!
No change, or pain, or death, is here,
Nor Sorrow, never! not a tear!
'Tis home, 'tis heaven, 'tis rest, 'tis light,
"The crown and palm," "Day without night."
Oh come and range with me,
Those everlasting hills!
And drink the stream of life
From God's eternal rills.

J. Dyson.

SEND 13 STAMPS FOR "TRUTHS FOR THE MILLION."
J. DYSON, Phrenologist and Lecturer,
44, TILLOTSON ROAD, HEELEY, SHEFFIELD.

J. DYSON'S
PHILOSOPHY OF TEMPERANCE.

Intoxicating Drinks Cause Personal Suffering.

In December, 1847, a few persons gathered round an open grave in a parish church yard. A bereaved widow with sobbing children shed bitter tears. In the prime of life, a fine-built, noble-minded, highly intellectual and genial hearted man was stricken. His was a premature grave!

The evening wore away, the friends dispersed, the door was locked, yes, locked! Oh, the untold anguish, of that mother who pressed her two children to her bosom, and with half choked utterance exclaimed,—"We have locked him out for the first time, we have left him in the dark cold grave." Here is a picture of desolation! Only GOD, and perhaps some of His ministering angels, witnessed it. It was too sacred and real for the gaze of the world. With crushed spirits and gushing tears, they could only sob one whispered prayer, wrung from the depths of their bleeding hearts,—"Oh, God, help us." I was one of those children. How many scenes like this have been caused by DRINK?

My friends, have you any painful knowledge of similar desolation? Who among us can truthfully say, drink never did me any harm? Where is the home, family, or person, that has not suffered by drink? The *father* sighs for the shame of his *daughter;* the *mother* is heartbroken for her profligate *son;* the *child* wails for a lost *parent;* the *friend* yearns over a ruined *companion;* the *citizen* trembles for a fallen *neighbour;* the *unfortunate victim* of hereditary disease imprecates the vicious habits of his *progenitor;* the refined but *portionless heir* in his abject penury curses the madness and debauchery of his *reckless ancestor;* the *Christian* pleads and prays for his *shipwrecked brother.* DRINK has corrupted the moral tone of society—contaminated the social bonds of the community—poisoned the vitality of our national political life — and seriously burdened every individual member of the body politic. Do you not call to mind *one* who was dear to *your* own soul, blasted in life, hopeless in death, and — fearful

thought—lost for ever? Is not that *one* case, apart from any other consideration sufficient to induce the resolve, —"*I will never taste again the drink that has thus damned! It shall never pass my lips again! 'It has caused my brother to stumble, I will drink no more so long as the world standeth.'*". — (See Romans xiv. 21, & i. Cor. viii. 13.) Surely *we have suffered by drink.*

Oh, what scenes of painful dissipation,
Drink,—like a firey brand—
Spreads woe, and death, and desolation,
Broadcast o'er the land.
Health and vigour never can be given,
By the drunkard's drink;
Many souls are kept away from heaven,
Think how many—think!

Intoxicating Drinks are not necessary for Physical or Mental Life.

It is a popular fallacy to suppose that they are necessary for life. Never was a greater mistake. Analyse the whole realm of intoxicants from *Brandy* to *Beer*, take away the alcohol and water, and what is there left? What single or combined elements can be found in them that the body requires to repair the waste, to furnish fuel, to make blood, to build up the frame? A satisfactory answer can never be given. Alcoholic poison is destitute of the vital heat-giving principle—Oxygen. It cannot give *real heat* to the body. Fermented and distilled liquors do not contain the proper elements of *nutrition;* these can only be found in wholesome, solid food; they cannot give *real strength* to the body. The living experience and testimony of thousands upon thousands of earnest, healthy, happy abstainers, in every rank and clime,—toilers both with *hand* and *brain:* professional men; commercial men; working men—aye, and working women too, our best housewives and mothers,—demonstrate the grand fact that, in quality or quantity of mental or physical work, "they can do better without than with them." Dr. Mann, F.R.A.S., in his "*Guide to the Knowledge of Life*," proves that "Alcohol is not nutritious, and cannot be used by animals as plastic food," and maintains that, "Persons in the enjoyment of health, act wisely when they *refrain altogether* from fermented liquors."

All science and experience teaches that, *intoxicating drinks are not necessary for physical or mental life.*

SAMPSON, the strongest man,
From drinks and wine abstained;
Then surely strength and robust health
Are not by drinking gained.

DANIEL, so truly good,
Would not himself defile
With wine that royal princes drank,
Nor make his conscience vile.

The noble baptist, JOHN—
Herald of Jesus' reign—
Did only cooling water drink,
As those who now abstain.

And PAUL himself avowed
If wine did give offence—
To save a brother weak and frail,
He would not taste it hence.

With these examples, then,
Of wisdom, strength, and grace;
I'll evermore from drink abstain,
And join the temperance race.

They are Injurious to Body and Mind.

And is it a fact that intoxicants are not only *unnecessary* but actually *injurious?* It is even so! I am now directing your attention to a most important consideration. Ponder well the following testimony:—

Dr. E. Johnson says, "Intoxicating drinks are in every instance, as diet, *pernicious*, and as medicines wholly *unnecessary*, since we posses drugs which will answer the same intention." *Dr. H. Mudge*, F.R.C.S., "I became deeply impressed in early professional life, with the awful character and extent of druukenness. I was led cautiously to do without alcoholic stimulents. The result was very decidly in favour of abstinence, consequently alcoholic drinks have legitimately disappeared from my list of medicines." *Dr. Higgingbottom*, F.R.S., F.R.C.S., writes: "I gave alcohol for twenty years, and have now practised without for thirty years or more. I have not found a single patient injured by the disuse of alcohol, or a constitution requiring it; indeed, to find either, although in my seventy-seventh year, I would walk fifty miles to see such an unnatural phenomenon." *Dr. Carpenter, London University*, says, "The great evil of alcohol, even in small quantities, habitually taken, is that it perverts the functions by which the body is sustained in health. It interferes with the appropriation of food; but far worse than that, it checks the getting rid of the waste.

My position is, that in the discharge of the ordinary duties of life, *alcohol is not necessary;* that it is on the contrary *injurious.*" *Clarke Aspinall. Esq.*, coroner for Liverpool, says, "I believe this drink – this everlasting drink—this unpunished, unrestricted drink—this desolating drink—has a vast deal to answer for, and it makes me feel that my own source of income largely, literally depends upon the vice and immorality of my fellow citizens."

The experiments of the French physicians, *Lallemand*, *Perrin*, and *Duroy*, proves that alcohol injures the functions and structure of the brain, liver, and kidneys, and that it is not changed or destroyed in the body, but discharged through the skin, the breath, or the kidneys. *Dr. Wilkes*, Physician to Guy's Hospital, says, in the *Lancet*, April 27th, 1867,—"A patient, apparently dying is kept alive (it is said) by brandy. *A man cannot live on alcohol;* he must take food, or *die. I withdraw every drop of the stimulant.* I have no fear of the consequences." *Sir Astley Cooper*, physician to three British Monarchs, said, "I never suffer ardent spirits in my house, thinking them evil spirits; and if the poor could witness the white livers, the dropsies, the shattered nervous systems which I have seen, as the consequences of drinking, they would be aware that spirits and poisons are synonymous terms."

The thinking world has been astonished at the report of the Royal Society, though temperance reformers have taught these things from the beginning. This is Scientific testimony, and must be received. *Professor Parks*, M.D., and *Count Willowiez* of the Army Medical College, have made experiments on a fine healthy soldier, aged 28. For twenty-six days his solid diet was unaltered; for six days he drank only water; afterwards, the first day, alcohol, one ounce; the second, two ounces; the third, four ounces; the fifth and sixth, eight ounces; then six days, water only; the next three days, eight ounces; and the last six days, water again. Mark their report.

1st. "A little alcohol did not promote digestion, while four ounces per day lessened, and the larger quantities destroyed appetite."

2nd. "Alcohol *was not necessary* to enable this healthy man to perform every vital function."

3rd. "Even an ounce of alcohol, spread over twenty-four hours, produced a *decided effect on the heart*, not necessary to health, a continuance of which would perhaps have led to disturbance of the circulation, and to degeneration of the tissues."

4th. "That half an ounce might be sensibly injurious to a weak or suceptible person."

5th. "After the first re-action, *the heart shewed unusual feebleness*, proving that some disease would follow the over action produced by large doses."

6th. "That during the period he took from one to four ounces, his heart did an excess of daily work, equal to lifting fifteen tons, one foot; and eight ounces per day, an excess of work equal to lifting twenty-four tons; thus compelling the heart to do extra work, subjecting the constitution to a terrific drain, and robbing the voluntary powers of available energy, necessary for higher and truer ends of work and thought."

7th. "We were hardly prepared for the *ease* with which *appetite may be destroyed*, the *heart undnly excited*, and the *circulation improperly increased*. There is no agent which seems to us to require more caution."

Now it is evident that when medical men fully and fairly examine the subject, they come to the unanimous and only truth that, *intoxicating drinks are injurious*. I have taken from three-penny-worth of Irish whiskey over three-quarters of an ounce of alcohol, (five-penny-worth,) and from three-penny-worth of ale, (sold in Sheffield) the same amount.

Give me a draught from the crystal spring,
'Tis the safest drink, I know;
For it never will pain nor sorrow bring
From its sunless depths below.

Intoxicants have Blasted the Best of Men.

Noah was a just man, perfect in his generation. God loved him, preserved him, covenanted with him, blessed him. The last record of Scripture leaves Noah a degraded drunkard! *Lot* prevailed with God in prayer, received angels' visits, was a righteous man. He became a *drunkard*, and committed the most horrible crime satan could invent, or man perpetrate. *Nadab* and *Abihu*, sons of Aaron, high priest, were struck dead for offering strange fire, doubtless while drunk; hence the command of Jehovah, on the occasion, "Do not drink wine,

thou nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die. It shall be a statute for ever, throughout your generations." (*Lev. x.* 9)

A King there was of mighty fame,
And ALEXANDER was his name;
He led his soldiers far and wide
And conquered lands on every side.
But, ah! with all the power he got,
Great Alexander grew a sot;
And when with raging liquor filled,
Clitus, his dearest friend, he killed.
Yet, still he loved the wine, and drank,
Till in an early grave he sank:
For wine, Great Alexander slew,
When he was only thirty-two.

That prodigy of genius, England's pride—*Lord Byron*, sometimes was a drunken licentious madman! Poor *Burns*,—nature's nursling—Scotland's darling, was a tavern debauchee, and went to a dishonoured, early grave!

The *Rev. Dr. Guthrie* says: "I have seen no less than ten clergymen with whom I have sat down at the Lord's table, deposed through drink." The late *Rev. W. Jay*, said:—"In one month, not less than seven dissenting ministers came under my notice who were suspended through intoxicating drinks."

A clergyman who had attained M.A., was recently sentenced to imprisonment for twelve months, for petty thefts, committed while drunk! How many eminent men in the church, and gifted men in the world *have been blasted by drink!*

They Seriously hinder the Church.

How often the annual returns of church membership are published with *reported decrease.* It is supposed that we have in the United Kingdom, 40,000 religious societies, called churches. Now, drink is the curse of the church, and causes some of the best, and many of the weaker to fall. Suppose that each society only loses one member during twelve months by drink, the amount is 40,000! What hinders ministers, missionaries and sabbath school teachers? Drink! How many would be gathered to every church, but for the demon, drink? Suppose only two persons are prevented joining, that is 80,000, which, added to the above, makes 120,000 members *annually lost to the Church of Christ!* Can any

follower of Jesus know this and touch the soul-destroying *drink that so seriously hinders the church?*

They are a Curse to the World.

Think of nearly three hundred million pounds worse than wasted in drink annually! In cash spent! Time lost, damage done, and the expense entailed in drinking! Of 140,000 criminals in gaols! Of 54,219 known thieves plying their profession! Of 250,000 idle, dirty loathsome vagrants prowling about our country! Of 150,599 persons with a capital of £77,300,000 employed in selling drink! Think of £13.541,827 paid for poor rates! Of 25,000 policemen, costing £2,084,596 11s. 9d! Think of more than 18,000 persons daily imprisoned, while a living mass of pauperised slaves, numbering 600,000 supply a death rate of 130,000 drunkards annually! What says the *Lancet*, "Every public-house makes ten paupers annually! Every ten public-houses employ a policeman! Every public-house sends eight persons to the police court annually! Every public-house costs the public £160 annually!"

Drink is a social viper, a moral pestilence, an unmitigated *curse to the world.*

Total Abstinence is a Blessing.

Take a case. R. H. of Newchurch, gave the following testimony in public: — "I never spent three Sundays a' whom with my wife and children for seven years. There's comfort for a wife! It's now seven weeks since I tasted drink. I used to be up to all sorts of games to raise drink; now, we are getting something new a' whom every week. I used to carry a ferret in my pocket, now I carry a new ferret. Hallelujah. This is my new ferret now—a new pocket bible."

Oh, how many beautiful, bright and happy homes were once dark and desolate. Oh, how many noble, useful, holy men were once degraded drunkards. Oh, how many smiling, cheerful, lady-like mothers were once ill-used, neglected, heartbroken drunkards' wives. *It is a blessing*, as thousands know. Blessed be God, the pledge has done delightful things. It is a grand instrument to raise the fallen, to rescue the drunkard, to increase industry, to form habits of thrift, to reduce crime, to moralize society, and augment the church. Surely abstinence is always a blessing, and only a blessing.

The Best of Men Abstainers.

Sir Isaac Newton	Elihu Burrett
Benjamin Franklin	Newman Hall
John Howard	Joseph Sturge
Dr. Pye-Smith	Dr. Guthrie
Sir Astley Cooper	John Angel James
Abraham Lincoln	Edward Baines
J. A. Garfield	Mrs. Balfour
John Cassell	George Cruikshank
Dr. Johnson	J. S. Buckingham
Sir Matthew Hale	Professor Miller
John Milton	Garibaldi
John Wesley	Cannon Farrar
Dr. Livingstone	Neal Dow
Judge Talford	Sir Wilfrid Lawson
William Cowper	Cardinal Manning

And a glorious army of temperance reformers.

Abstinence is a Safeguard for the Young.

See that bright-eyed, rosy-cheeked, boy, at nine years of age he signs the pledge. He will never taste. Now he is a man; God has prospered him; he has reached a very honourable position in the church and the world. His pledge was a safeguard when surrounded by temptation; it enabled him to pass through scenes and influences that endangered and ruined others. Is not prevention better than cure? If children never taste, they can never be drunk. This logic may be hackneyed, but it is true as ever. Go, Sabbath-school teacher to your class with the pledge, —go, Band of Hope worker in the name of and strength of Jesus,—amid discouragements and difficulties sow the seed,—win the children. May be, when you are in your grave, some noble spirited splendid man, shedding influence like sunbeams around him on the hearts, homes, and lives of thousands, shall bless God that you induced him to secure, when a child, *that safeguard—The pledge.*

My example may influence others.

If all the foregoing reasons were swept away, this is sufficient to decide every parent, every teacher, every minister,—indeed every patriot and Christian. Each person has a sphere of influence that an angel cannot fill. Mankind imitate each other. We are often slaves to custom and fashion. Let us do right. If you abstain,

and any other living being--your *own child*, a drunkard's child, your neighbour's child, some stranger, or dear friend should follow your example, and so miss evil and find good, it will be enough. Oh, for a good example. "Let not your good be evil spoken of." Away with the pipe and glass, and every practice that may not be followed with perfect safety and advantage by every person in the world. God will hold us accountable for our *example and influence on others.*

Abstinence is Scriptural.

It is right that every principle should be tested by Gods word. "To the law and to the testimony." The bible gives Noah, Lot, and others, examples of drinkers, to shun; the Rechabites, the Nazarites, Sampson, and Daniel, to emulate. Jesus, when he turned water into wine, doubtless produced the juice of the grape. At the last supper—the feast of unleavened bread—fermentation was not allowed among the Jews, so that as Jesus said, it was the "fruit of the vine."

There is strong presumptive evidence that Paul advised Timothy to take the "pure blood of the grape." At any rate his medical prescription cannot be taken as a warrant for healthy persons to drink. In short, the Bible *commends* the wine found in the *cluster*, but *condemns* the wine that intoxicates. We are confident that our movement and principles *harmonize with the Scriptures of truth.*

Abstinence is a Grand Success, and must ultimately triumph.

A success! Yes. Where is the drunkard that kept the pledge and was not *made* sober? Where is the child that kept the pledge and not *preserved* sober? The curse of England is drink. Why? It makes persons drunk. Abstinence makes people sober. This is no experiment; it is an established, attested, experimental fact. The cause is growing, and as surely as a beneficent God reigns in Heaven, so surely shall the blessed principles of abstinence prevail. We have been injured by drink. The drinks are unnecessary; they are injurious; they ruin the best; they hinder the church; they curse the world. Then we will abstain. Our principles bless society; the best men lead in our ranks; with us the young are safe. Each one may do much in the world.

We rest on the sure word of God; we know our cause is right; we are confident that we shall succeed. God is with us. We will abstain.

Rouse to some work of high and holy love,
And thou an angel's happiness shalt know,—
Shall bless the earth, while in the world above;
The good begun by thee shall onward flow
In many a branching stream, and wider grow;
The seed that in these few and fleeting hours,
Thy hands unsparing and unwearied sow,
Shall deck thy grave with amaranthine flowers,
And yield thee fruits divine in heaven's immortal bowers.

Political Economy violated!

What is the first principle in political economy? Why, that persons shall receive value for their money. Now read the following from the pen of Dr. Kirk.

JOHN SMITH has a license to sell liquor; he goes to the distiller to purchase his first stock. He goes to Messrs. Usher & Company. As their price list shows, all they require for three gallons which John wants is the humble sum of *three shillings and ninepence!* If Her Majesty would only keep her hand out, all the capital required by John would be just *three shillings and ninepence*! But, as we shall see, John can sell these three gallons of whisky for *four pounds and eight shillings* sterling, though only costing 3s. 9d. His Queen, however, insists on having thirty shillings before John takes them away from the distillery. Thirty shillings called "*duty*," which we must not imagine the Queen gets, though taken in her name; but that is all the same to John, as he has *thirty-three shillings and ninepence* to pay for his whisky, instead of three-and-ninepence, because of the "crown's" interference. John pays for his "duty," his whisky, and his "license" for the year, and is off to his "cellar" with the liquor. Now he must have there a gallon of water. The whisky which the Queen and the distiller let John have for eleven shlllings and threepence a gallon, duty and all, is so strong that it would poison poor wretches as it is; and they would not live long enough for trade purposes. So John must mix a gallon of water with his three gallons of whisky, whose prime cost was 1s. 3d. a gallon. He has *four gallons* now, the gallon of water cost nothing. Thirty-three and ninepence has been paid for four gallons, though the distillers asked only three-and-ninepence. See how, between the Government and the trader, the poor drinker is gulled! But

John Smith is ready to sell. He has got little beautiful measures, and the liquor out of these brings 3d., 4d., or 6d. each. You see then, that John will get at least 176 sixpences, that is 88 shillings, or £4 8s. He will have no difficulty in getting all this for his four gallons of whisky and water. He may tell you that he has had a heavy license to pay, and so on; but from this outlay of thirty-three and ninepence, he has a clear profit of two pounds fourteen shillings and threepence! Rather a large "margin," as commercial men say, from which to pay expenses.

But John Smith is not more truly robbing his countrymen than their own rulers are. He takes a profit of £2 14s. 3d. on an outlay of 3s. 6d., but the rulers take one pound ten shillings with no outlay at all! The two between them take £4 4s. 3d. from the miserable drinker, for allowing him to swallow that which costs at first hand, 3s. 9d! How long will this sort of robbery go on 'ere it reduce the drinker to poverty? Only a very short time. Let a man's wage be what it may, when he pays £4 8s. for what is easily produced for 3s. 9d., he will soon be poor enough. The men who get the £4 4s. 3d. for nothing, will soon be able to build palaces, but the wretches who give that money for less than nothing will find it difficult to get hovels to exist in.

But see, now another class steps in; when a man gets really poor he is tempted to borrow of any who will lend. **Here is the pawnproker's chance.** He will lend half-a-crown and take only a penny of interest for a considerable time, but he must have at least seven shillings and sixpence worth of clothes or goods as a pledge. Very soon the beggared drinker, is unable to pay his half-crown, and the goods fall to the pawnbroker. The miserable dupe has got two and sixpence for seven and sixpence worth. He pays the *half-crown* away for liquor, which costs at the distillery only a *penny farthing!* How long will it take to ruin the people at this rate?

Now think a little. The working classes are spending on drink about ten shilling a week, on the average, for every family of five persons, and receiving only about fivepence worth of liquor for their ten shillings; and in dealing with pawnbrokers they are receiving a good deal less. How can they escape abject poverty? As they sink, they strike for higher wages, or do far worse things.

If men foolishly give two shillings of hard earned money for a pennyworth of poisonous liquor, how can the nation prosper? It is all very well for liquor vendors who become rich, as a class, and wallowing in luxury, drawn from the shame, degredation, and impoverishment of the people, to flatter themselves that the nation prospers. But for one of these favoured, there are sixty, who are directly or indirectly deprived of all means of prosperity. We vouch for these facts. No man can rebut them.

Allsopp's Brewery, Burton-on-Trent.

The premises occupy 60 acres, which cost £180,000. 5,200 quarters of barley made into malt on the premises weekly. 190,000 quarters of malt brewed in one year. Land required to grow the barley at 4½ quarters per acre, 42,200 acres. *One hundred and sixty tons of coal* consumed per day. Amount paid for malt tax, £189 3s. 4d., and license duty, £8,994 during the brewing season, or a little over £500 per day. Twelve months' traffic to and from the brewery 268, 390 tons, requiring 452 trucks per day. Paid to railway companies for carriage for 12 months, £135, 196 8s. 8d., or £11,266 7s. 4d. per month, besides an immense traffic by highways, on drays and carts. Number of casks in use, 500,000. Engines on the brewery, 26, equal to 432 horses. Men and boys employed at Burton, 1,834. Horses employed, from 70 to 80. Four locomotive engines, equal to 320 horses. Extent of private railway, above five miles. Over £2,000 per week paid for wages.

What is all this for? To enrich the producer and ruin the purchaser, both body and soul for time and eternity.

What Cash spent in Drink yearly would do.

4	Millions	Coats, Black Cloth,	at	40/	each	.. £8,000,000
8	,,	,, Various	,,	20/	,,	.. 8,000,000
8	,,	Pairs of Trowsers	,,	20/	pair	.. 8,000,000
8	,,	Waistcoats	,,	10/	each	.. 4,000,000
8	,,	Hats	,,	6/6	,,	.. 2,600,000
8	,,	Pairs of Boots	,,	10/	pair	.. 4,000,000
8	,,	Pairs of Stockings	,,	1/6	,,	.. 600,000
8	,,	Shirts	,,	5/0	each	.. 2,000,000
8	,,	Dresses	,,	10/	,,	.. 4,000,000
8	,,	Skirts	,,	2/6	,,	.. 1,000,000
8	,,	Bonnets	,,	5/0	,,	.. 2,000,000
8	,,	Petticoats	,,	2/6	,,	.. 1,000,000
16	,,	Tables	,,	10/	,,	.. 8,000,000
8	,,	Sets Knives & Forks	,,	5/0	set	.. 2,000,000
32	,,	Chairs	,,	5/0	each	.. 8,000,000

8	Millions	Bookcases	at	20/	,,	.. 8,000,000
40	,,	Books	,,	1/0	,,	.. 2,000,000
20	,,	Bibles	,,	0/7½	,,	.. 500,000
8	,,	Clocks	,,	20/	,,	.. 8,000,000
4	,,	Watches	,,	30/	,,	.. 6,000,000
4	,,	Pictures	,,	5,0	,,	.. 1,000,000

BESIDES

For Preachers and Missionaries in every town	4,000,000
,, Public Parks in every town	5,000,000
,, Public Halls ,, ...	4,000,000
,, Public Baths ,, ...	3,000,000

BESIDES

An Annuity to 200,000 Widows, 5/- weekly	5,000,000
Ready Cash to pay all Poors' Rates.....	12,000,000

BESIDES

A Pension to 100,000 Fat Landlords, of £100 per annum for their very valuable services.....	10,000,000
	£131,700,000

The Brewer's Coachman.

Honest William, an easy good natured fellow,
Would a little too oft get a little too mellow:—
Body coachman was he to an eminent brewer,
No better e'er sat on a box to be sure;
His coach was kept clean, and no mother or nurses,
Took more care of their babes than he took of his horses;
He had these—aye, and fifty good qualities more,
But the business of *tippling* ne'er could be got o'er.
So his master effectually mended the matter,
By engaging a man who drank nothing but water.
"Now William," says he, "you see the plain case;
Had you drank as he does, you had kept a good place."
"Drink water!" quoth William,—"Had all men done so,
You'd never have wanted a coachman, I trow;
They are soakers like me, whom you load with reproaches,
That enable you brewers to ride in fine coaches."

TAYLOR.

The Truth about Alcohol.

1st. Alcohol is the principle for which all persons drink intoxicants. A gentleman drew a cork from a bottle of "sparkling" pale ale, and said, as we sat at supper, pointing to my glass of NEW MILK—"Yours is a *poor, quiet, cold, weak* affair! Look here for life and energy! This is the stuff to make you strong; its got some *head* on it." I replied—"Stop, sir! I'll give you a challenge. Leave your *energetic, frothy ale* on the table all night, and I will leave my *unpretentious milk* until morning, then I'll shew you where the HEAD is. Yours is all FROTH; in the morning it will be flat and dead, while mine will have the RICH CREAM on!" "Ah," he said, "you have me. Well let us get supper, and say

no more about it."

2nd.

Whisky	contains,	Alcohol	54 per cent.
Rum	,,	,,	53 ,,
Brandy	,,	,,	53 ,,
Port Wine	,,	,,	23 ,,
Sherry	,,	,,	19 ,,
Claret	,,	,,	15 ,,
Champagne	,,	,,	13 ,,
British Wines		,,	12 to 15 ,,
Ale and Porter		,,	5 to 12 ,,

3rd. Alcohol is not in a state of chemical combination with the various drinks, but "simple mixture only." It is as separate in the liquid as oil in water.

4th. Alcohol is not a product of nature, or found in nature—neither in purple grapes, rosy apples, the golden grain, the juicy pear, the mealy potatoe, sweet turnip, or crisp carrot. Nothing in nature contains Alcohol!

5th. It is always the product of ROTTENNESS—*i.e.*, decomposition or fermentation, under the influence of the *yeast fungus*. It is generated out of the destruction of organic sugar. When fruits are crushed, the albumen and sugar, which existed apart in separate cells, become mingled by the rupture of these cells, and exposed to the action of the atmosphere, charged with the spores of the yeast plant, which begins to feed upon the mass, and can be seen by a microscope. The albumen is changed to yeast, this splits up the sugar, the temperature rises, carbonic acid gas is engendered, and ALCOHOL is formed.

If, however, the temperature increases and the process of fermentation or rottenness continues, ACETIC ACID or "vinegar is formed This is the *second* stage.

If the temperature still increases, and the process continues, the whole mass putrifies and decomposes, the gaseous and solid constituents return rapidly to their original elements, and are designated *rotten*.

6th. Alcohol is, then, NOT "a good creature of God" in the true sense. It comes from the destruction of God's good creatures; and while it is of utility in science and manufactures, it is neither FOOD nor PHYSIC, but—POISON!

7th. Alcohol is an "absorbant." Pour spirits of wine on the back of the hand: it will feel cold. Why? Because the alcohol has abstracted or absorbed the heat. So, then, intoxicants do not warm the body, as men erroneously suppose, but cool it. If a thermometer is

applied to the mouth after taking brandy, the temperature of the body is always found to be *lower*.

8th. Alcohol is an "irritant" It possesses the property of inflaming. Rub the skin with spirits, or apply a bandage saturated, covered with oil silk, and the skin will be *burned*. This powerful irritant inflames the stomach, is absorbed into the venous blood, and carried to the heart; it irritates the chambers of the heart, makes it pump with greater force to get rid of the intruder, and is sent to the brain, which it inflames, and every other part of the body. (See p. 19).

9th. It is an "astringent"—*i.e.*, it tans or hardens substances in contact with it; hence animal and vegetable tissues are hardened, preserved, and rendered imperishable, because as an *absorbant* it *draws away the* WATER from the fibres, and as an *astringent* contracts and hardens the tissues; hence it *prevents* food digesting, and makes it *indigestible*. This principle also accounts for the fact that gastric juice is injured in the stomach, because the pepsine is *hardened* and *precipitated*.

10th. Alcohol is a "solvent" of resins, gums, essential oils, &c.—hence injurious to the BLOOD. It dissolves the iron in the fibrine and albumen in the blood, arrests the development and hastens the decay of the red corpuscles. After a time one or two things may occur, viz: hypertrophy, or enlargement of the heart, or fatty degeneration of the muscular tissue. It causes *consumption* and *gout*. It increases the fatty part of the blood from 3 to 120 parts in 1000. This fat injures the walls of the heart and its surroundings, also the liver, kidneys, and interior of the blood vessels.

11th Alcohol is a "paralyser"—deadens the nerves of the hearts, so that the control or balance is lost; also deadens the nerves of the mouth, stomach, and limbs.

12th. Alcohol is a "poison." It checks the generation and diffusion of the nervous fluid—the vital principle—the precious but subtle agent, Electriclty, LIFE! It aims a direct blow at the very seat, centre, and source of vitality. All its functions and operations are retarded, perverted, and suspended—sight, taste, hearing, smelling, breathing; the heart, brain, hands, and legs, all poisoned. Cases are frequent where persons take large quantities and fall *dead*.

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CONTENTS.

	PAGE
Alcohol—The Science of	109
Allsopp's Brewery and Statistics	108
Brain—Description of Skull	21 to 23
Church—Hindered by Drink	102
Dreams—Remarkable	89
Great men—Abstainers	104
Good men—Ruined	101
Health—Rules to secure	74
Intoxicating Drinks—"Personal"	97
,, Not necessary	98
,, Physically injurious	99
,, Experiments on a Soldier	100
,, A cure to the World	103
Poetry—By J. Dyson	68, 76, 77, 78, 79, 80, 93, 95
Poetry—Various	2, 29, 81, 82, 88, 98, 99, 102, 106, 109
Phrenology—Systematic &c.	2 to 15
,, Excellency and History	17 to 20
,, In Harmony with Scripture	33 to 48
Psychological Phenomena	32
Physiology—All about it	49 to 64
Physiognomy—All about it	65 to 74
Political Economy	106
Pawnbroker's Chance	107
Sleep and Dreams	81 to 93
Somnambulism	87
Temperaments	24 to 28
Trance &c.	88
Total Abstinence—A blessing	103
,, ,, Safeguard and Example	104
,, ,, Scriptural and successful	105

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